The REDEMPTION of lost Time.

Ephes. 5. 16.
Redeeming *the* Time, *for the daies are evill.*

LONDON,
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Elizabeth Egerton

TO THE RIGHT HONORABLE SIR EDWARD COKE KNIGHT, LORD chiefe Iuſtice of the Kings Maieſties Court of Comon Plees.

Vouchſafe my good Lord, to patronage this ſmall Treatiſe of the Redemption of loſt

Time, *which heere I present vnto your Honor (as an vndoubted token of my dutifull affection towards you) not presuming thereby to instruct your Lo. in any thing you learned not before, being a Person wel known to haue deepe insight in the due value and worth*

worth of TIME, and wiſely to vnderſtand how to eſtimate, imploy and diuide the ſame, rendring to euery action his due Time, and to euery Time, his right function: But that vnder the ſhadowe of your wings and protection, I may bee freed frõ that Taxe,

whereof the best Bookes now adayes imprinted cannot escape censure. And verily, if they bee commended whoe bring vs any commodities, drugges or delights, fashions or fruits from forraine Countries, how can I be iustly reproued, if after long pursuit

in

in a ſtrange land, & bring home a diſh of rare dainties, profi-table and neceſſary, a pretious Iewell richer then the gold of Ophir, *the* Redemption of loſt Time. *Thus ceaſing to interrupte your Honors waightier buſineſſes, I cõmend this vnto your*

Lordsh. fauour, and your Lordsh. to the Almightie his protection. London *the* 10. *of* May. 1608.

Your Lordsh. humbly to command,

Daniel Powel.

TO

To the Reader.

IT is true which is ſpokē in the Caſtilian Prouerb, *El bien no es conocido, haſta que es perdido, The good is not knowen vntill it be loſt*; as I haue at laſt found by experience in my ſelfe, who haue, but ſince my late Trauels, neither apprehended what TIME is, nor vnderſtood the power and value thereof: which verily doth not a little grieue and vexe me,

in

in that all this while I loſt ſo much good. Wherefore I could hartily deſire with the Pōet,

O ſi præteritos referat mihi Iupiter annos!

That, if it were poſſible, I might once againe enioy the yeares that are already paſt, whereby I might imploy them as I ought, and redeeme them from the captiuitie wherein they haue beene detained. But he who once ſo little regarded to knowe and eſtimate the Time as appertained, is nowe well worthy to wiſh and want that which ſometimes he had in aboundance and vainely

vainely miſpent. Yet notwithſtanding I hold it for a ſpeciall gift and grace giuen me of GOD, that now at length he hath vouchſafed me this knowledge, that henceforth I may better imploy the time which the Lord in mercy ſhall hereafter graunt vnto me; and that now I throughly vnderſtand what it is to come out of *Babylon*, to know God in Chriſt, to worſhip him only; to read the Scriptures, to heare Gods word, to be partaker of the Sacraments, and to pray in a knowne tongue; which I ſpeake not as if I had beene at any time affe-

cted,

cted otherwiſe then now I am, but becauſe I neuer heretofore eſteemed either TIME, or any of theſe benefites according to their iuſt value and worth, as now I do.

And in this reſpect I could wiſh all men to conſtitute me their Proctor & Aduocate aſwell to ſue for their ranſome; as alſo to teach and inſtruct ſuch negligent Sinners as detaine *Time* captiuated, how they ought to *Redeeme* the ſame, & how much it concernes and imports them; to admoniſh ſecure and careleſſe Chriſtians rightly to waigh the Benefites

which

which in great abundance GOD hath mercifully beſtowed vpon this Church and Common wealth; and to beſeech all others that they looſe neither houre nor moment of any Time or Seaſon.

For accompliſhment whereof I deſire all men to peruſe this ſmall Manual, wherein they may plainely vnderſtand & learne, both how and from what TIME is to be redeemed, and afterwards in what ſort they ought to imploy the ſame. And though haply ſome men may thinke that in diſcourſing of TIME much Time may be ſpent (which though

though otherwiſe I acknowledge may be true,) yet hold I not the Time imployde in this Treatiſe, either loſt or ill ſpent.

I hartily pray and beſeech our Lord GOD, euen for his moſt precious bloud ſake (which was the price of our Redemption) that euen as I wiſh and deſire, ſo this *Redemption of Time loſt*, may be beneficiall and profitable to the Reader.

D. P.

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EPIGRAMMA.

PRimus vt antè liber docuit sperare salutem,
Tarda tui quamuis fuerit mœstitia cordis,
Dum syncera tamen: promit sic docta secundus
Dogmata, quèis discas à primo flore iuuentæ
Subdere colla Deo: rectéq; impendere Tempus.
Tempus, & obrizo longe præstantius auro,
Cui magnæ cedat famæ Carbunculus, atque
Arcana quacunque iacent tellure recluſa.
Non si forte tibi non applaudente, reperta
Diuitia pereant, spes est reuocare, volantis
At non est horæ fas instaurare ruinam.
Obseruat natura vices, rapiduſq; polorum
Tempore transigitur cursus, fit circulus, atque
Vertitur in gyrum rursus, rursuſq; recursat,
Nec tamen vna redit transacti temporis hora.
Res nulla reuocanda prece, precióue, beatum
Qua faciat, stygios aut certe mergat in amnes.
Si tibi currenti fructus cum tempore cedit,
Otiá declinas, remanent te præmia, verum
Si teris incautè Tempus, quando vltima tandẽ
Hora aduentârit, fuerit q; occasio cassa
Virtutis, lugens inferni claustra subibis.
Ergo age quando datũ est, virtuti insistere cura:
Vt tutus Christum valeas audire vocantem.

G. B.

THE *Paſt*, the *Preſent*, and the *Time to be*
Could a man tell, or were there mortall
So farre aboue earth, raiſed to that hight (wight
That heauens dimenſions he could clearly ſee;
Better that man were to report from thee
The Benefites, mortallity might raiſe
From thy iuſt labours, then th'vncertaine praiſe
Attending books, which not their worth can free
From the Taxation which foule *Enuie* laies
On *Vertues* faire-ſelfe, and with helliſh ſpight
Is euer blaſting the deſerued Bayes,
That ſhould adorne her: But receiue this right
From TIME it ſelfe that muſt thy fortreſſe be,
Whoſe perfect vſe is onely taught by thee.

M. Drayton.

The Authors (beſides ſacred Scriptures) who are cited in *this preſent Treatiſe.*

A

Alphonſus de Caſtro.
S. *Ambroſe.*
Andreas Biſhop of *Cæſarea.*
Ariſtotle.
S. *Auguſtine.*

B

S. *Baſil.*
Bede the venerable.
Bernardinus de Sena.
S. *Bernard.*
Bonauenture.

C

Caſsianus.
Ceſarius Heliſterbacchenſis.
S. *Chryſoſtome.*

D

Dion caſsius.
Dionyſius Carthuſianus.

E

Elianas.
Euthymius.

G

Gregory Nissen.
Gregory the Pope.

H

Hæymo.
Horace.

I

S. Ierome.
Iohn Chrysostome.
Iohn Damascen.
Iohn Orozeus.
Iohn Stobeus.

L

Laertius.
Laurence Iustinian.
Ludouicus Blosius.

M

Maldonatus.

N

Nicholas Diukespu.

O

Origen.
Ouid.

P

Plutarch.

S

Salmeron.
Seneca.
Simon de Cassia.
Suarez.

T

Thaulerus.
Theodoret.
Thomas Aquinas.
Thomas Kempis.

V

Viegas.
Virgil.

Z

Zedrenus.

CHAP.

Chap. I.

What a precious Iewel Time *is.*

IT is the maner and ſtile of the ſacred Scripture, that whē any notable cauſe of importancie is ſhewed and noted vnto vs, ſome wonderfull viſion or miraculous type euer goeth before, which doth awake & ſtirre vp our ſpirits and ſenſes for attention, leauing them in ſuſpenſe and admiration, as very ordina-

rily may bee ſeene in the booke of the Prophets, and ſpecially in the Reuelation of the bleſſed Euangeliſt *Saint Iohn*, where amongſt many other admirable viſions & ſtrange figures, chiefely that is to bee noted, which hee hath vvritten in the tenth Chapter (which together with thoſe wordes of the Apoſtle, in his Epiſtle to them of Epheſus, *Redeeme the Time, becauſe the dayes are euill*; ſhall bee the very Theame or ground of this our Treatiſe and exhortation) ſaying, that then *hee ſawe a mighrie Angell come downe from heauen, cloathed*

Epheſ. 5, 16.

Reue. 10, 1.

thed with a cloude, and that hee wore vpon his heade, in ſteede of a Dyademe, the rainebow, and his face ſhined as the Sunne in midday, His feet were as pillers of fire, And he had in his hande a little Booke open, and hee put his right foote vpon the Sea, and his left vpon the earth, And cried with a loud voice, after the maner of a Lyon when he roareth, and lifting vp his finger towards heauen, ſware by him that liueth for euermore, which created heauen, and the earth, and the Sea, & all things in them conteined, That from the daies of the ſeauenth Angell, there ſhould neuer be any more TIME.

Ver. 2. 3. 5. 6.

And briefly to manifeſt the myſteries which here are compriſed, This *Angell* according to the expoſition of many Authors, is *Chriſt* our Lord; the Angell of the great Councell, or els is one of the bleſſed Angels which repreſenteth his perſon, and executeth the office of Legat-ſhip, as his Imbaſſadour. *He came downe from Heauen*, becauſe viſibly he is to diſcend from thence in a cloude ſhining with great power and maieſtie, to iudge the whole world: Howbeit, his comming *clothed with a cloud*, doth ſignifie the confuſion and

Refert illos Viegas in Apoc. cap. 10 Andreas Epiſc. Ceſaree in c. 5. Apoc. Act. 1. 2.

and turmoile which ſhall happen as well in thoſe laſt dayes, as alſo in that ſpace and time, in which the perſecution of Anti-chriſt ſhall indure: when ſpecially they ſhall behold thoſe hideous ſignes and terrible tokens, which are to happen before the day of the vniuerſall Iudgement, & are euery moment to expect that fearfull preſence of the Iudge. The *Raine-bow* ſignifies peace; and the *Fire*, wrath, furiouſneſſe and puniſhment: and in thoſe two extremities of mans body, which are, the feet, and the head: both the end and begin-

ning thereof (viz.) both top & toe, are pourtrayed both the commings of our Sauiour CHRIST into the world. The first was, of meere mercie, to make peace and attonement betweene God and men; and because of that, for his Executchion and speciall difference, hee bare vpon his head the *Raine-bow* of heauen, in token that the Deluge of his former anger, displeasure and passed punishment, were now ceased. And in the latter comming, hee shall come as Iudge, and therefore hee shall carrie féete of fire, which betokens inflexible rigour,

rigour, and terrible wrath: *Ignis ante ipſum præcedet,* Pſal. 50. 3. ſaith *Dauid, There ſhall goe before him a conſuming fire.* The *Forme* and ſhape of the *Pillars* ſignifies, the mighty ſtrength and force he ſhall haue, for the execution of his final ſentence and laſt Iudgement. *The Booke open in his hand,* in reſpect of his God-head, repreſenteth the eternal wiſdom he hath, for the which he appropriateth to himſelfe the office of Iudge; & in reſpect of his Manhood, it ſignifieth the abſolute knowledge he apprehendeth to vnderſtād the worth & worthines of the cauſes,

processe and actions of all the sonnes of *Adam*, and the scroll or proclamation of the diuine lawe, whereupō they are to be iudged. *The putting of one foote upon the Sea, & the other upon the Land*, is as much to say, as that he imbraceth, cōpasseth & comprehendeth all things, sea and land, earth and water; & that nothing can escape his hands, free it selfe frō his power, nor be hid from his presence. *The roaring, as of a Lyon*, signifieth the wrath and vengeance, wherewith hee shall pronoūce sentence against the condemned ones. And the *solemne oath*, signifieth the

Psal. 139. ver. 3. & 8.

the infallible certaintie & assuredneſſe he ſhall haue, in the accompliſhment and execution of thoſe things before prophecied, & preached to the people, which in the dayes of the ſeuenth Angell, when they ſhall heare that fearefull Trumpet ſounding and ſummoning all the ſonnes of *Adam* to Iudgement, ſhall ende and finiſh the *Time* for euer afterwardes; and they who made no profit thereof, when they had it, but haue deferred their good works vntill the vttermoſt day, & laſt houre of their liues, ſhall eternally remaine without it. And

that *publike ſounding and proclamation of the Angell*, with ſuch and ſo many circumſtances, That on ſome day *Time* ſhould ende and ceaſe, & when that ſhould be, is, to giue vs intelligence that wee may vnderſtand of what price, value and eſtimation, and what a great benefite of God beſtowed vpon vs it is, that hee hath made vs *Lords* of the ſame all the dayes of our liues. And on the contrary, what a great croſſe and puniſhment is it, for otherſome to bee abſolutely bereaued therof and to haue it quite taken away from thē, as a thing by

by them misspent, and ill imployed.

To manifest what a pretious thing *Time* shall be, it sufficeth onely to know, that in one instance of time, one may gaine infinite eternitie of glorie. And therefore the *Holy Ghost* counsaileth vs, to preserue and keepe *Time*, as we doe gold, so shall we depart from euill; which is, as if he had told vs, that we should vse & imploy it in good works, & not loose the least moment thereof. Eccli. 4. 20.

Againe, he willeth vs to be aduised by the same *Eccle-siasticus*, saying: *Defraud not thy selfe of the good day, and* Eccli. 14. 14.

let

let not the portion of the good desires ouerpas thee. One trā-slation hath *Particula bonæ diei*: & others (as likewise in the vulgar editiō) *Boni doni.* One while he saith, let no part of the *good day* ouerpas thee for nought; another while he saith of the *good gift, or desires.* The meaning is, to admonish vs, that we spend wel the *Time*, and the *Day*, yea all days: for he that can wel order & redres one day may by the same amēd and reforme al his life, & in the same, man ought to do all the good he can for him selfe, & for his neighbors, exercising himself in works of Pietie and mercie. King

Dauid

Dauid so much feared to loose the least particle of *Time*, & so farre indeuored wholy to imploy the same wel, that he striued & contēded with the sun, for early vprising to praise God, which at lēgth the king preuented, according to those words, *Præuenerũt oculi mei ad te diluculo.* *Early in the morning do I cry vnto thee: Mine eies preuẽt the morning watch, that I might meditate in thy words: for before the Sun was vp, I was occupied in the same.* Which according to the exposition of S. *Ambrose*, is as much as if more clearely hee had spoken, Rise earlier thou Christiã, Psal. 118. ver. 147. 148

before

before the Sun be vp, for I hold it great negligẽce & careleſneſſe moſt culpable in thee, that the beames of the Sunne when it riſeth, ſhould find thee idle and ſleeping in thy bed. Thou art ignorant perhaps, that thou oughteſt euery day to render vnto God almighty the firſt fruits of thy toung and heart? See thou haue a daily harueſt, and daily fruite in like maner. And in another Pſalme, the Prophet ſaith, *Anticipauerunt vigilias oculi mei.* My eyes preuented, and awaked before the watch-men, and gard of the citie: that is to ſay, (as S. *Ierome* declareth)

Pſal. 77. 4.

clareth) before that any body went to watch, or did awake, I awaked and watched at midnight and in the morning, at mid-day & in the euening; and finally seuen times a day doe I laud my Lorde, yea, alwayes and at all houres haue I his prayses in my mouth. Hee well knew how to obserue *Time*, hee duely acknowledged what it was, and what stood him auaileable; & as of a thing so pretious, hee knew how to make profite thereof, without loosing one iot either of the *Good day*, or of the *good gift*. *Time* saith *Theophrastus* is a most costly expense. *Theophrast.*

Seneca. Epiſt. 1. expenſe. And *Seneca* in his firſt Epiſtle (which hee wrote to his friend *Lucilius*) ſaith thus; What man is he, that will ſuffer me to ſet price on his Time? How much thinkes hee, is the day worth, admitting that euery day hee were to die? wherfore we do much deceiue our ſelues herein, becauſe we fix not our eies vpon death, a great part whereof is already paſt; all that of our age & life which yet remaineth behinde, death holdes in poſſeſſion. Wherfore my deere friend *Lucilius*, perſiſt ſtill in doing of that which thou thy ſelfe in thy Letters, didſt write

write vnto me thou doeſt, being a perſon that ſo well knoweſt the due eſtimation of Time: imbrace al the houres, ſo ſhalt thou depend leſſe vppon the morrowe, pointing (as it were) this day with thy finger, not permitting the ſame to ouerpaſſe thee idlely, for the life (putting it ſelfe off with prolonging) flies away & paſſeth at random; And all things els beeing eſtrainged & alienated frō vs, onely *Time* is ours; and very naturall reaſon hath infourmed vs, that we obtaine the poſſeſſion of a very ſwift thing, which runneth away ſo faſt, and ſli-

deth

deth amaine, yea flyes apace from betweene our hands. The knowledge and diſcretion of mortall men is ſo litle and weake, that they impute it a great loſſe incaſe they leaue vndone the leaſt vileſt thing, or ſmalleſt trifle, being indeed reuocable and amendable though pretermitted, none thinkes that hee oweth or is indebted any thing for hauing receiued Time, cō-ſidering that *Time* is but one ſole thing, which yet the gratefull mā can make no due ſatiſfaction for that which he receiued as hee ought, in regard of the high price, and for that the debt

debt is great in vndertaking the day vpon himſelf.

And in his booke of the ſhortneſſe of life, he ſaith: There is no man that will forgoe or part with his patrimonie or ſubſtance, nor diſinherite himſelfe, but rather will keepe it, and augment it: as for Time, and his courſe of life, hee will with great facility impart and beſtow them many times on diuerſe vaine things. They are very niggard of their wealth, but for Time they are moſt prodigall and lauiſh, when as indeed their honeſt and laudable couetouſneſſe, ſhould be onely of Time; becauſe

Idem lib. de breuit vitæ.

becauſe moſt truely (as in the ſame Booke, then preſently after hee ſaith: Time is the moſt precious thing that is, and yet for al that, they diſpraiſe it and hold it of no eſteeme, for nought,,and of no worth; as though it were right nought indeed, bearing no price at all. Not one makes reckoning of it when they haue it, but if any be ſicke, then ſhall you ſee bowing of knees & crouching before the Phyſitian, and if hee feare the ſentence of death, that man will waigh him with gold for to ranſome his life.

That bleſſed holy man,

Lau-

Laurentius Iuſtinianus, treating of Time and the value thereof, ſayeth thus: Who hath that power to cõprehend or conceiue in his heart, what a precious thing Time is? O what grace, eloquence or ſweet flowing ſpeach of man is able to declare it? None knowes it, but ſuch as now want and miſſe the ſame. Then all the goods of the world, honours, dignities, and prelacies, the pompe of this age, corporall delights and bodily pleaſures yea and all maner recreations, ſports and paſtimes, ioyes and intertainements whatſoeuer they be, which

Laur. Iuſt. de vita ſolit. 6. 10.

are

are vnder the cope of heauen, would bee giuen in boote and exchanged for one houre of Time, if it were possible to bee obtained; because in this most short space, they would appease the diuine Iustice, they would make glad and reioyce the Angels, they would eschewe from that fearefull sentence of eternall damnation, and gaine (yea without al doubt they would procure) life euerlasting. And they are most vnhappie, vpon whom the Sunne of mercie is already set, who most irreuocably shall descend into that lake of miserie, where there is neither

neither *order* nor good courſe, but fright and horror perpetuall, and with good reaſon ſhall bee denyed of their pardon, becauſe of their contempt and diſdaining of Time when it was offered them, who reſpected neither cõſideration nor the experience of the validitie and worthineſſe of the ſame, nor yet the great neceſſitie & lacke therof, which one day they ſhould feele, liuing after the taſte of their pallats and proofe of their appetites, as though they ſhould neuer dye. Oh I would to God, that they who imploy the time wic-

Iob. 10. 15. & 22.

kedly,

kedly, and liue moſt idlely & ſecurely, did know how to eſtimat that, which they ouerpaſſe, and looke without conſideration and due regarde. For what thing is it that is more valuable then Time? what thing more excellēt? what thing more ſeemly & cheerfull? what thing of more fruit and better profite? or what thing more louely, amiable and beautifull? But out alas! great dolour, woe and griefe! There is not any thing more vilipended, nor at leaſt worſe reſpected, nor more baſely reputed, nor more indignely, and opprobriouſly vſed then Time,

Time is, whereas indeede men are able to gaine and obtain heaps of eternal reward, in whatſoeuer ſmall portion of Time. Wherefore they who well know the due value of Time, will not ouerſlip any ſpace or quantity thereof, be it neuer ſo litle without ſome profit, and for which they are to yeeld to God, a moſt ſtrait account. And the famous *S. Bernard* ſaith: That hee reckoned nothing more pretious then Time, but in theſe daies nothing more baſe nor more contemptible. They let goe the dayes of health, and none conſiders of them, as

Ber. ſer. ad Schol.

though by right and equi=tie, a man ſhould not be greeued to looſe that day which is neuer to returne againe. But let men note, and be aſſured, that *as one* Luc. 21. 18. *haire of the head ſhall not peri∫h*, much leſſe ſhall anie one moment of Tyme, without rendering good reaſon & account for the ſame. Let none of you (my Bretheren,) eſteeme that Tyme for nought, which you conſume away, and ſpend in idle talke, Words flye away irreuocable, Tyme runnes on irremediable, and the ignorant doth not vnderſtand what hee looſeth. It is lawfull (ſay

(ſay ſome) to chat a litle, and to hold conference till one houre be paſt, O! but how long will that houre endure? That very houre, which our Lord hath granted thee to repent, to ſue and proſecute for thy pardon, to purchaſe grace, and to procure glory. O! but how long will that Tyme continue? That verie time, wherein thou art to procure fauour & mercie of the diuine Pietie, and to make all poſſible ſpeede to accompanie the Angels, to ſigh and deſire feruently for that euerduring Inheritance; to waken that ſlowe and luke-

warme wil, and to bewaile all wicked fellowſhip and impious iniquitie. Thus farre the Diuine *Bernard*. I would to God (ſaith *Bernardine de Sena*) if that traffique and marchandiſe of Time, might be caried into Hell to be ſolde; where for one onely halfe houre, would be giuen a thouſand worldes, if they had them. But Time ſurpaſſeth all things, that are in the worlde, it is ſo gainefull, that men enioying the ſame, may reape and obtaine ſuch grace, as that they may come to poſſeſſe and enioy euen God himſelfe, goods & treaſure infinite.

Bernardin. tom. vlt. ſer. 13. art. 3. & 4. Et tom. vlt. ſer. 18. p. 1. princip.

finite. And if the Diuell might obtaine to himselfe but a small space of Time, wherein hee might repent him, then would hee saue himselfe, and recouer that good, which now without remedie he hath lost. That thing is most pretious (saith the same man) whereof a small parcell, valueth so much as a great quantitie of another thing: And therefore that is the gold, because that with a litle thereof one may buy manie and large waights of any other thing or mettal; Considering all which, marke well, what a thing *Time* is, and how auaile-

able, in reſpect that in one inſtance of the ſame, if thou knoweſt how to traffique wel, thou mayeſt win heauen & life euerlaſting in ſuch ſort as the good Thiefe hath done.

That holy *Arſenius* wel knewe the eſtimation of Time, who after he had retired himſelfe frō his ordinary deuotiōs, was ſo greedie in ſpending the time, that hee was wont to ſay, That a few houres of ſleep was ſufficient for a religious minde. And whereas on a time perceiuing himſelfe to be ſtung and conquered of Time, hee called it vnto him, ſaying; Come, now

Dion. Carth. in Opuſc.

now come my violent enemie, then setting himselfe downe, did sleepe a litle.

And if it be lawfull to speake of Gentiles & Heathen men for the confounding of ill liuers and bad Christians, *Plutarch* writeth of *Marcus Cato censorius*, that three thinges hee greatly abhorred. The first was, to repose secrets in women, The second, To go by water, when one might trauaile by land. And the third was, that hee should ouerpasse any day, wherin some good were not done. *Plinie* the great, seeing one day a Nephew of his, walking for pleasure, sore chid *Plutarch.*

and reprehended him, saying, well thou mayest doe, not to loose them houres.

Plutarch in Sertorio. *Sertorius* the Proconsull & Capitaine generall of the Romaine Forces, at such time as hee was forced to redeeme and buy his Passage for money of certaine barbarous people, some of his company murmured, and took that action in verie ill part, for that it appeared vnto them, as Tribute giuē by the Romains, he made them this answer, I haue neither redeemed nor bought any other thing saue onely *Time*, which is a Treasure most pretious of all the best and richest

richeſt thinges that are in the eyes of the moſt greedieſt, and moſt couetous perſons that be: To conclude then, if the Heathen haue ſo reputed & thought of *Time*, how much more ought a Chriſtian man to eſtimate thereof, conſidering that in and by Time, hee may gaine eternall wealth and endleſſe glory.

CHAP. 2.

That we are Lords *of* Time, *and to what end* GOD *did bestowe it vpon vs, and wherein wee are to imploy the same.*

Laur. Iust. de vita solitar.

THE learned and deuout *Laurentius Iustinianus* reporteth the same which *Seneca* said before, that all other things are strange vnto vs, but *Time* is properly tearmed OVRS, and that wee are *Lords* of the same, because it is in our hands, and lieth in our power, to imploy it as we please: which is

is no ſmall fauour and benefite that GOD doth for vs, in beſtowing as our owne, one ſole thing ſo pretious, and ſpeciallie by graunting it ſo bountifully, and ſo long, though the longeſt be but verie ſhort; Hereupon ſaith *Seneca*, the Time we enioy is no ſmall matter, and without reaſon it is, that men do complaine of the ſhortneſſe of their lyues, but rather ſhould eſteeme that loſſe to be very great, whē they looſe Time. The life is long enough, for performance of ſpecial and commendable actions, incaſe the whole be well imploy-

Seneca.

ed.

ed. In the Angels, God proceeded ſo determinatelie, and with ſuch limitation, that for inſtances, hee gaue them ſet termes, and prefixed times for their triall, whether they would ſtand or fall; very ſhort ſpaces and moments, as ſom ſay, they were but two or three momēts, & other-ſome extendes them more largely to foure, which in truth to them ſufficed, becauſe of their quick apprehenſions, and perfection of their natural inclinations; but to ſlowe, vnconſtant, and changeable man, God hath granted many yeares and ages: Howbeit, not to

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liue idle and ſecure, nor to waſte and conſume it in play, delights, ieſtes, pleaſures, meriments, paſtimes, and carnall ſports, much leſſe in ſinne and the hurt of himſelfe, but that it be imployed in good workes, in lawfull exerciſes & honeſt recreations, & ſhould *labour in the vineyard*, and painefully in the ſweat of his browes gaine his daily food and ſtipend, which is the workemans wages, and the reward of his good aduenture. Whereupon the Apoſtle ſaith, *Doing of good workes, and vſing the* Time *in ſuch things for which it is lent vs.* Let vs therefore, neither

Math. 20. 2.4.6.&c.

Gal.6.9.10

ther deceiue our ſelues, nor be diſmayed, nor be wearie to reape and mowe *Time*, and we *ſhall gather our harueſt and fruit in due ſeaſon*. For which, in all that time we enioy, let vs performe what good wee may. And *Seneca*, though an heathen man, ſaith, that *Time* was not ſo liberally & ſo bountifully beſtowed vpon vs, that wee ſhould looſe anie part of the ſame, which by the Apoſtle is called *the acceptable time, and the day of ſaluation*. Wherfore (my good bretheren) imploy the ſame for your ſoules health, to doe workes acceptable and grateful vnto God.

Seneca.

2. Cor. 6. 2.

God. And therefore alſo, the time of this life, is called the Fayre time, or Market time. For as in the ſame, wares are ſolde and bought moſt cheape and at a ſmall rate: So in this life, great marchandizes & iewels of infinite value, may be bought at a ſmall rate, and *for one momentanie and light tribulation or affliction may be cauſed an eternall weight of glorie* (as the ſame Apoſtle S. *Paul* ſaith) which in Heauen is to bee poſſeſſed and enioyed. 2.Cor.4.17

And by the way let vs heere note, how by that holy and bleſſed Apoſtle, it is

is tearmed a waight, becauſe that with the weight and greatneſſe thereof, it maketh light and eaſie all the difficulties and troubles of this life, and that which we ſuffer and abide here in the ſame, makes vs to waigh: all which in cõpariſon is as eaſie and as light to beare, as one ſtraw or chaffe. Euen as a great heauie waight in one end of a paire of ſcales, doth highly lift vp & out-waigh the other end, wherein there is but one ſingle ſtrawe or chaffe: So the waight of our reward being put in the one end of the ballance, doth lift vp the

the other end wherein our labours and worldly buſineſſes are weyed. Wherevnto agreeth that, which the ſame Apoſtle in another place hath written, namely, *That the paſsions and tribulations of this life, are neither comparable nor equall to the glorie to come,* which heereafter ſhall be reuealed and manifeſted in vs: till ſuch time by all cõpariſon, they are very ſmal, light, and of no waight. And vpon that ſimilitude of the Fayors (for application ſake to our preſent purpoſe) it ſeems our Sauiour CHRIST hath meant and vſed it, when *he compared*

Rom. 8.18.

Luc. 19. 13.

red the kingdome of Heauen to a man trafficking & *merchandizing in this worlde*; conſidering when he ſpake to all the faithfull (as to men full encombered with many buſineſſes) *Occupie till I come*, for heereafter there will be no place.

Math. 13. 45.

Furthermore, the time of this life is called, Time of vacation (from all other buſineſſes) whereby man may ſolly & wholy addict and imploy himſelfe in the ſeruice of our Lord. It is called Time of imployment, according to thoſe wordes of our Redeemer, ſpoken by the mouth of his Euangeliſt *S. Iohn*, *Now is*

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the time to worke, while it is day; the night commeth, when no man can worke. It is likewiſe called the time of ſowing, and the time of mowing and gathering of the Harueſt, becauſe it is the time of grace and faith, wherby the reward of heauen is to be wonne & obtained. And therefore by the example of the heedefull, diligent, and carefull Emmet, the Holy Ghoſt ſendeth to reproue & confound the idle and ſloathfull perſon, *Goe and behold the Emmet* (ſaith hee in the Prouerbs of *Salomon*) *Shee prepareth her meate in the Sommer, and gathereth her foode*

Io. 9. 4.

Prou. 6. 6.

Verſe 8.

foode in harueſt: which ſhee layeth vp and keeperh in her ſtorehouſe or granarie for her prouiſion againſt Winter, which ſeaſon is counted no time to get, but to eate and ſpend that which before was gathered and layd vp.

Time was beſtowed on vs by the Lord (ſaith *Laurence Iuſtinian*) for to lament & bewaile vs of our ſins, to be very penitent, to purchaſe vertues, to increaſe in grace, to atchiue faith, to diſcharge vs from helliſh torments, and to obtaine heauenly glorie. And it is ſo true, that Time was giuen vs to be imploy-

Laur. Iuſtin.

ed

ed in good works, as onely that which we ſpend about the ſame, and in vertuous and neceſſarie exerciſes is moſt properly OVRS, and onely entereth within the reckoning of our lyues and account of our dayes: For all the reſt, there is neither reſpect nor memorie ther-of in Heauen, nor in the booke of life; albeit the world makes reckoning of them, records and inrolls them for long continuance; but our Lord knoweth no ſuch, at leaſt hee ſaith, that hee acknowledgeth no ſuch, as a thing which neither pleaſeth, delighteth, nor yet contenteth

teth him, but rather much vexe and ſore offend him. So *Origen*, expounding the words of *Dauid*, *The Lord knoweth the dayes of the vndefiled*, which are the Iuſt, ſaith thus; In the ſacred Scripture, it is ſaide, That God knoweth but onelie good things, and that he is ignorant of the euill, and them hee forgets; not in that his knowledge cannot comprehend all things both good and bad, but in regarde the euill are vnworthie of his ſight & notice, *I knowe you not*, ſaide he, to the fooliſh Virgines, and as much againe to the workers of iniquitie. *The Lord*

Orig. in Pſal. 37. 18.

Math. 25. 12.

Lord knoweth the wayes of the iuſt (ſayed that kinglie Prophet *Dauid.*) And *Salomon* ſaith, that *the Lord knoweth the way of the right hand.* And ſo ſaith *Dauid*, that the Lord knoweth the houres, and the dayes, and the Time of them that liue without ſpot of ſinne, but is ignorant of the dayes of Sinners. The holy Scripture makes no reckoning of the time of *Sauls* raigne, ſaue onely of *two yeares*, though hee raigned 40. yeares, becauſe onely two yeares hee liued well, and without blemiſh of ſinne, and the reſidue, were dayes ſtayned and tainted therewith. Prou. 4. 18. 1. Sam. 13. 1

with. So of S. *Paul.* Act. 20. verse 31.

Dion Cassius.

Dion Cassius writeth, that in a Citie of *Italie* was found an auncient Sepulchre, wherein vpon the Tomb or vpper stone therof, were written or ingraued these words, *Here lieth* Simil, *the Romaine Capitaine, whose life, though it were long, yet for all that is reputed to liue, but onely seauen yeares*, because in them hee retired himselfe from the Court, and being freed of the cares and charge in Office, which formerly was imposed vpon him, he addicted himself to the studie of vertue, to his owne medi-

meditations and godly exerciſes. *Damaſcen* in his hiſtorie of *Barlaam* and *Ioſaphat* reporteth, that when *Ioſaphat* demanded of *Barlaam*, of what age hee was of; he made him this aunſwere, (if I be not deceaued) I am fourty and fiue yeares of age, and ſo many yeares there are, ſince I was borne. What doeſt thou anſwere mee (replied *Ioſaphat*) for thou ſeemeſt to mee, that thou art paſt ſcauentie? I mary (ſayed *Barlaam*) if thou reckoneſt my yeares euer ſince I was borne into this world, thou ſayeſt right, and art not deceaued, for that I am paſt

Damaſc. hiſtor. Barla. cap. 18.

ſeauentie; But thoſe yeares doe by no meanes ſeeme vnto me, yeares of life, nor can ſuch be reckoned in the Account, which were ſpent and conſumed in the vanities of this world; becauſe then (as ſeruant to my ſinnes) I liued after the taſte of my ſenſuality, and appetite of my fleſh and outward man, being then without all doubt dead according to the inward mã, and ſo I may not call them yeares of life, which rather were yeares of death; But after that (by the grace of God) I was crucified and dead to the world, and the world to me, and haue put off

off the olde man, then liued I no more after my ſenſuality, nor after the fleſh, being enemie to the Spirit, but onely to *Ieſus Chriſt*, and thoſe yeares I call yeares of life and ſaluation. And I beleeue that all thoſe who remaine in ſinne, and obey the diuell, and conſume their lyues in deliglits and vaine concupiſcences, are departed this life and dead, becauſe that *Sin is the death of the ſoule*, as affirmeth the bleſſed Apoſtle S. *Paul*, Rom. 6. 21. Rom. 6. 19. 21.

Godly S. *Ierome* expounding the firſt Chapter of the Prophet *Haggai*, ſayth: All that Time wherein we *Hieron. in Agg. cap. 1.*

giue place to Sinne, and ſerue our owne vices, periſheth and will be loſt, and as though it had neuer beene, ſhall be reputed for nought.

It is reported of *Titus Veſpaſian*, that being one day at ſupper, and calling to minde, that in that day hee had ſhewed no curteſie nor rewarded any body, nor had performed any good turne, or done any good deede to any perſon, hee ſpake with great feeling & ſorrow of heart, to all them that were then preſent; Oh my friends! how grieuouſly ſorie am I, to haue loſt this day; Then let a Chriſtian

ſtian man holde for loſt, that day which by him is ill imployed, and make that reckoning that hee ſhall haue nothing for it.

For manifeſtatiõ of this truth, that the yeares ſpent and conſumed in vices and wickedneſſe, are not properly OVRS, *Seneca* ſaith, That there are many who firſt muſt leaue to liue, before they cã begin to liue. *Time* (ſayeth that famous Doctor *Thomas de Kempis*) was beſtowed vpon vs, to performe good works, not for idleneſſe, nor to heare or rehearſe olde tales, fables, vanities, nor things of no value. Wherefore my

Seneca.

Tho. de Kemp. 1. pag. Serm. ad Nouit. cap. 7.

good Sonnes (ſpeaking to the Nouices in Religion) let neither houre nor anie time ouerpaſſe you without ſome fruit and profit. And when you are freely licenſed to ſpeake, you are not permitted to talke or conferre about any other thing, but what ſhall be commodious, neceſſarie, and profitable. For as you are to giue reckoning to God almighty *for euery idle word*: ſo are you bound to yeeld a ſtraite account for all the Time which you haue loſt and ill imployed. *Ludonicus Bloſius* amongſt other his exhortations which he giues to ſuch as pur-

Mat. 12. 36.

Lud. Bloſ.

purpose to leade a spirituall life, aduiseth and sayth, That he should regard and weigh the estimation and value of Time, and esteem the least part thereof(if ill spent) how litle soeuer it be, for a very great losse. And that mysticall *Thaulerus*, amongst other documents & admonitions hee giues to religious persons, sayth; Take heede and beware (as from the most pestiferous poyson that is) of the least losse of *Time*; And so one of the Offences, whereof the Remembrancers or Chequer-officers; and our Accusers at the day of Iudgement, shall ac-

Io. Thauler.

Redemption

cuſe and taxe vs withall, will be *loſſe of Time*, according to that, which the Prophet *Ieremie* in his *Lamentations* doth grieuous to vnderſtand, *Vocauit aduerſum me Tempus.* The Lord called *Time* to be witneſſe againſt mee. The which place *Thomas* of *Aquine* expoundeth of the day of iudgement, becauſe amongſt other things, wherof we are there to be charged & burthened, one will be *Time*; Where all the whole orbe of the earth (in defence of Gods honour, will commence hard ſuite againſt all ſottiſh & ſenſeleſſe ſinners, accuſing thē, and

Lame. 1. 21

Tho. de Aquin. Sap. 5.

& requiring Iustice against them for the wrong and hurt they did, against both their Creator & the creatures, by abusing and misimploying them, and halling them by the haire, against their wills, to serue their owne lusts & wicked appetites.

CHAP. 3.

How GOD *in his iuſt Iudgement cutteth off ſinners frõ enioying the benefit of* Time, *who before made no reckoning thereof to profit themſelues thereby, as they ought and might haue done.*

NOT withſtanding that ſolemne *Oath* of the Angell, (whereof wee ſpake in the firſt chapter) that on ſome day, *Time* ſhould finiſh, & make an end of all in generall at the day of vniuerſall Iudgement, after which there

there ſhould be no more Time to deſerue either wel or ill, or to make any ſauing repentance: And that euery man in particular, in the laſt day of his life is to expect his owne peculiar Iudgement: yet for all that it is greatly to be feared & conſidered. That God accuſtometh for the puniſhment of the heedleſſe and negligent ſinner, to cut off *Time* from him, & to ſhorten his life, leaſt he ſhould profit himſelfe thereby as he ought and might haue done, conſidering that hee hath ill imployed and miſſpent the ſame. So teacheth that famous *Bernar-*

dine

Redemption

S. Bern. art. 3. cap. 4. *dine de Sena*, and for proofe thereof citeth that place of

Apoc. 3. 3. the Apocalipſe, *Si non vigilaueris, veniam ad te tanquam fur. If thou watch not, I wil come on thee as a thiefe; and thou ſhalt not know what houre I wil come vpon thee.* Whereupõ *God* threatneth the careleſſe ſinner, who frõ day to day deferreth & prolongeth his conuerſion and amendment (dreaming & imagining that he ſhall haue Time enough; yea, to ſpare) ſayeth thus; Be not negligent and careleſſe, neither ieſt nor dally thou with Time, neither eſteem the ſame ſo certaine, ſo ſure, ſo long, nor ſo at thy com-

commaund as thou imagineſt; watch and ſleepe not, be euer warie & well aduiſed; If otherwiſe, hee will come vnto thee as accuſtometh the thiefe to come, to rob and ſpoile, & will on a ſuddaine, at vnawares, catch & apprehend thee, before thou canſt know or perceiue on what houre he is to come The thiefe comes to ſteale, and to carie away the treaſure, which he ſhall finde heedleſly layed vp, and which is not kept with that due regard and carefulneſſe as behoued; and ſuch is *Time* in the houſe of the ſinner: And therefore with good

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and iuſt reaſon, will the Lord cut it off, becauſe it was not regarded and imployed to that end, whereby good gaine and profitable exchange, yea great riches, bleſſings, and eternall happineſſe might haue bin had and obtained.

Conformable to this, ſayeth our Sauiour, by his Euangeliſt S. *Matthew*; *He that hath ſhall haue more, and from him that hath not, ſhall be taken away that which hee hath*, or ſeems to haue. The iuſt man apprehends Time as his owne, and is *Lord* thereof, for that hee well knoweth how to vſe it, and to him that hath time at

Mat. 25. 29

the

the end of his life, more time and ſpace ſhall be giuen him, to examine himſelfe & to purifie his conſcience, and ſhall haue aboundance, becauſe hee ſhal obtaine full remiſſion and compleat pardon of all his ſinnes, plentifull grace, and glory infinite. And hee poſſeſſeth no Time, who (while hee liueth) doth not well imploy the ſame, but being ſeduced and deceiued by the Diuell with prolonging of amendment, thinkes that he ſhall enioy ſufficient, by the iuſt Iudgement of God ſhall be bereaued of his vaine expectation, and ſhal want

want ſpace to repent, either by ſome ſodain death, or by ſome other diſgracefull and vnfortunate accident; Thus farre *Bernardin Senenſis*. And for that cauſe doth our Lord and Sauiour, admoniſh vs ſo often, that wee *watch*, becauſe we *knowe not the day nor the houre* wherein Time will make an end of vs.

Mat.25.13.

And the holy Church ſemblably, like a louing and cõpaſſionate Mother, doth aduiſe vs the very ſame, ſaying; Let vs reforme and amend that which hitherto we haue moſt ignorantlie or wilfully tranſgreſſed, conſidering that no Time

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of repentance will be hereafter left vs, which though we ſeeke for, yet ſhall not we obtaine the ſame. And to this purpoſe, as God cuts the thrid of life before the time from him, who profited not with Time in his ſeruice. *Bernardinus de Sena* reporteth a moſt terrible and fearefull accident which in his time happened in a certain village of *Catalunna*, neare to the kingdome of *Valencia*. A young man of the age of eighteene yeares, hauing beene moſt rebellious & diſobedient towards his Parents, did many times looſe and forget the regard

Bern. de Sena.

regard and reſpect due vnto them. In puniſhment whereof, God leauing him to himſelfe, came to be a moſt notorious Thiefe, & for robberies being apprehended and condemned to die, was brought to be hanged to the market place of his owne Towne: And the young man being dead, & hanging vpō the gallowes, and all the whole Towne preſent, they ſaw and perceiued his beard to ſprout out, & much haire to grow, & to remaine with a wrinkled brow & a writhen face, full of gray haires, & with the aſpect and ſemblance of a man of ninety yeares,

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a thing whereat all were aſtonied and wonderfully amazed, which accident being brought to the knowledge of the Biſhop, who then reſided in that Village, commanded that all ſhould prepare themſelues to prayer, himſelfe performing the ſame, moſt humbly beſeeched Almightie God, that he would bee pleaſed, to reueale vnto them the myſterie of ſo rare an accident, and after a pretie while intreated ſilence, and ſpeaking with a loud voyce, ſayd thus; You ſee (my Sonnes) that this young man died of the age of eighteene yeares, who after-

afterwards appeared and ſeemed with the viſage and countenance of a man of ninetie yeares; whereupon you are to note what God would haue vs to be inſtructed of, namely, that after the courſe of nature he was vndoubtedly to liue ninety yeares, and ſo would haue done, had he beene obedient to his Parents, but in regard of his ſins and diſobedience, the Lord hath permitted him to die a violent death, cutting off from his life ſo many yeares, as are from eighteen to ninetie. And becauſe this might be manifeſt and apparant to al men, he hath wrought this

this miracle.

S. *Ierome* saith, that the shortnesse of life, is a punishment and iudgement against sinners, and therefore because of sinne the Lord from the beginning of the world, hath shortened and cut off the life, and yeares of men. Once God withdrew from *Hezekiah* fifteene yeares of his life, which according to the course of nature, he was to liue, but afterwardes by meanes of his *Teares* and hartie repentance, they were restored and granted vnto him againe. And so *Haymo* vpon those words of the Prophet *Isaiah*, *The Lord*

Hieron. Epist. 21.

Isaiæ. 38. 1

Ver. 3.

Haymo in Isaiam. 38. 5.

hard

hard thy Prayer, and hath ſeene thy teares, and will adde vnto thy dayes fifteene yeares, ſaith thus; euen as he ſpake to *Adam*, that he ſhould be immortall, conditionally ſo as he continued obedient to the diuine precept: ſo by God his eternall Decree thoſe years were granted to King *Hezechias* conditionally, if he liued faultleſſe and blameleſſe, and would not ſuffer himſelfe to be puft vp with pride: For thoſe yeares which for his pride ſhould haue bene taken from him, nowe becauſe of his humility and lowlineſſe, were reſtored a-

Pſa. 55. 23. gaine. *Viri ſanguinum & do-*

li ſi,

loſi, non dimidiabunt dies ſuos, ſaith *Dauid*, *The bloudy and deceitfull men ſhall not liue halfe their daies*, That is, as if more plainely he had ſayd, They ſhall not liue the one halfe of the dayes they ſhould haue liued, in caſe they had beene godly. Sinners are not the men whom they think and imagine they are; For as our Sauiour ſayd to the Iewes, *Auferetur a vobis regnum Dei, &c. The kingdome of God ſhall be taken from you, and ſhall be giuen to a Nation which ſhall bring foorth good fruit*, and ſhall better know how to acknowledge and eſtimate thereof: So will Mat. 21. 43.

God

God bereaue ſinners of *Time*, becauſe they yeelde no fruit of good workes in the ſame, and will beſtow it on ſuch as will yeeld good fruite and likewiſe knowe how to imploy the ſame well. Thoſe words of *Dauid* in his 102. Pſalme, *Ne reuoces me in dimidio dierum meorum*, wherein he beſeeched the Lord, that he would not *take him away* out of this life *in the middeſt of his dayes*; albeit according to ſome interpreters, are as much to ſay, as Oh my God I hartily beſeech thee not to take me away in the middeſt of my dayes, becauſe that time

Pſal. 102. 24.

and

and age is the very gulfe & wracke of life, the neſt of cares and pretenſions, and more dangerous to die in, then in olde and decrepit age; and is not ſo ſecure, nor of ſuch confidence and aſſurance: Yet others expound them to the purpoſe we now treate of, that is to ſay, in other tearmes, O Lord, I feare and tremble that for my demerits and ſinnes, and for hauing ſo ill imployed my *Time*, my life be cut off or ſhortened, which is a puniſhment thou art wont to inflict vpon ſome, who runne on in their wickedneſſe, not regarding the exceeding in-

finite worth of Time. And therefore do I earneſtly entreate thee, that I be not vnſeaſonably cut off & taken away in the middeſt of my dayes, but that thou ſuffer and permit me to inioy & fully to accompliſh the reſidue of my yeares, which thou in thy determination haſt appointed I ſhould liue, if I perſiſted obedient in thy ſeruice, as I ought.

That holy and bleſſed man *Iob* (the mirrour and patterne of all patience) alſo ſaith ſpeaking of the ſinfull man, *Antequam dies eius impleantur, peribit, &c. Before that hee accompliſh his dayes,*

Iob. 15. 32.

dayes, hee ſhall die; and his hand ſhall be cut off, as the vine in the bud, that is to ſay, God will take him away, and ſhall cut him off in the blade, being young and tender, and ſhall fade and wither away before his time, and in the middeſt of his dayes ſhal be bereaued of his life, as being an vnworthie and vniuſt poſſeſſour thereof. Ouer & beſides THIS, being a great puniſhment in this life, in the other, the remembrance of *Time* which they enioyed & ſuffered to paſſe away without any profit, ſhall be a great paine and grieuous torment to the

condemned ones, and therfore ſhall then though all to late, beholde and bewaile the lack and want of ſo precious a iewell.

Bern. ſer. de fallac. præſentis vitæ, Sap. 2.

Holy *S. Bernard*, in a Sermon intituled of the fallacie and deceipt of this preſent life, very elegantly declareth how it bewitcheth and deceiueth Sinners, ſometimes protracting and making their lyues long & large, whereby they might ſo defer and prolong their conuerſion and amendement in ſuch ſort, as they neuer afterwards amend indeede or are reclaimed, and othertimes abridging it and making

king it ſhort, whereby they may truly ſay, That life is ſhort, & is but a blaſt, and therefore let vs make haſt to glut our ſelues with all maner of delights & pleaſures of the worlde.

Wherupon he ſaith, that God amongſt other things cutteth off ſuch perſons in the middeſt of their greedie appetites and licentiouſnes for their impudencie in offending, and bereaueth thē both of Time and of their lyues, becauſe ſuch who of their owne accord haue no regard to leaue their wicked wayes, God cutteth off before their time, and chargeth

them with death, and by force conſtraineth them to forbeare to ſinne any further. And for that reſpect many ſinners die verie improuidently & vnwillinglie which the worlde iudgeth to happen vnto them by ſome accident, or hidden indiſpoſition, or for ſome manifeſt caſualtie; pretending beſides, that thoſe daies wherein they liued not in ſinne, were not true daies, nor the life that they leade, true life, but painted and appearing: Whereupon they are called in the holy Scripture, 1. Tim. 5. 6. *Dead ſinners.* *The Widdowe* Apoc. 3. 1. (ſaith the Apoſtle) *who liueth*

neth in pleasure, is dead while she liueth. And our Sauiour saith in the *Reuelation* vnto a certain Bishop, who liued not as he ought, *Thou hast a name that thou liuest*, and the world thinkes no lesse, *but thou art not liuing but dead*, and for such I repute thee to be, cõsidering that thy soule remaineth dead within that liuing body of thine; So as the sinner hath no life in deed, but onely a name that he liueth.

To conclude therefore, if that *Time* which the wicked vainely misspend and abuse, cannot properly be termed a *Time of life*, and that God oftentimes shor-

teneth the life and dayes of the wicked; then doe they not, nor ſhall LIVE as the worlde imagineth, but ſhall be very poore & ſparing of dayes, that is, They ſhall die very timeouſly and ſpeedily; Contrariwiſe, vpright and iuſt men ſhall be full of dayes, and ſhall liue farre longer then the world ſuppoſeth; for the Lord will not gather them into his barne, vntill it be due ſeaſon.

CHAP.

Chap. 4.

He that now inioyeth the benefit of Time *must with great feruencie and zeale labour to imploy it altogether well.*

IF *Time* bee such a precious iewel, bestowed vponvs to do good workes, and to labour in the vineyard of our Sauiour all the day long vntill Sunne set; And if we profit not our selues therewith, we may feare and tremble, that it will be taken away from vs, and that we shall want the same,

when we moſt deſire and haue neede thereof: It is good reaſon therefore, that we imploy it well, and that in the meane time with great earneſtnes and zeale we labour in our vocation. So *Eccleſiaſtes* aduiſeth vs, ſaying, *Let thy hand labour* ALL *that it may, and that with earneſtneſſe, diligence, feruencie and haſt*; he ſayth *All*, as if he had ſayd, Let no good thought or imagination, ouerſlippe thee, which thou mayſt obtaine; nor any good word which thou mayeſt heare, Omit not any thing thou oughteſt to vtter, nor any good worke thou mayeſt performe,

Eccleſ 9.10

forme, forgoing neither occaſion, opportunitie nor time to do good. And further he ſaith, *That which* THY *hand*, and not that which a ſtranger or another mans hand doth, becauſe thou muſt not rely or repoſe thy ſaluation vpon the hands, power or ſtrēgth of any other, neither oughteſt thou imagine that thy ſeruant, or thy friend, or any other worldly perſon, ought to gaine Heauen for thee, thy ſelfe playing the Trewant, and continuing lazie. Thy hand and thy arme are to performe it, and are to labor with greedineſſe, earneſtneſſe, carefulneſſe

fulneſſe and zeale, becauſe life flits away, and when thou leaſt ſuſpecteſt, Thy Sun will ſet. Reioyce that thou haſt laboured much, becauſe thy reſt and reward ſhall be ſo much the greater. And the reaſon which *the Preacher* yeeldeth for al abouesayd, is, becauſe that after this life no worke either of reaſon, or of vnderſtanding, or any act of will, or of any other power ſhal be of worth nor of profit to gaine thereby grace or glory.

The ſeuen fertile yeares (prefigured by the *ſeuen fat kine*, which king *Pharao* ſaw in his dreame) do ſignifie the

Gen. 41. 2.

the time of this life, which by weekes (whereof euery weeke comprehendeth ſeuen dayes) goeth on with an alternatiue continuation & ſucceſſion, wheeling about & proſequuting his path; but afterwards will come other ſeuen yeares (which wilbe al that which ſhall remaine in the other life, which is without end) prefigured by *the ſeauen leane* and hunger-ſtarued *kine*, barren and without fruit of deſert. For which cauſe in imitation of that diſcreet and wiſe man *Ioſeph*, Now (Brother) fill thy granarie and ſtorehouſe, & make prouiſion againſt the time

Verſ. 3.

Exod. 16. 16

time of want and famine, becauſe if thou waite to gather *Manna* for the Sabbaoth day of the other life, it will profit thee no whit, but rather will be conuerted into wormes; For therby wil remain in thy Soule (whereof we now ſpeake) a perpetuall worme and ſting of conſcience, *Rachel* was moſt faire, and beautiful aboue meaſure, but *barren* withall, and though *Leah* was not ſo well fauored, yet was ſhe fruitfull. The other life is moſt beautifull and excellent, but is ſayd to be *barren*, becauſe there is no place for repentance & good works,

Gen. 30. 1.

proper

proper vnto this preſent life, the which though in compariſon it be browne, duskiſh, foule & laborious, yet notwithſtãding is fruitfull and fertile, and apprehendeth that ſoueraigntie, which cauſeth and produceth works both good and acceptable vnto God, with the encreaſe of grace and aſſured hope of glorie; and he who at firſt doth not reſpect theſe things, and with alacritie and patience vndergo his labour and ſuffer griefe and tribulation, and daily buſie himſelfe about good exerciſes, cannot hope hereafter to enioy the exceeding and excellent

Matt. 20. 7 cellent beautie of *Rachel* the other life.

Then be carefull (thou Christian) to labour and worke heere *All* that thou canst, because hereafter thou canst not possibly doe it. We are mercenarie workemen and hirelings, and therefore there is no reason we should passe away our liues idlely, nor in delights, pleasures and dainties, as though wee were great *Magnificoes* or Gentlemen of high reputation. Before *Adam* had sinned GOD placed him in the Paradise of pleasure, the which he ordained for him, that he should labour

Gen. 2. 15.

in that gardeine; that in that lodge or pallace of pleaſure, he ſhould be intertained, ſpend his time and ſolace himſelfe. But after he had ſinned, he was baniſhed out of Paradiſe, and was made a labourer and a workeman of the terreſtriall vineyard. Conſidering therefore the caſe ſtandeth thus, labour and make ſpeed (my friend) if thou beeſt deſirous to liue without ſtaine or ſpot of ſinne, and to end thy dayes in all ioy and ſpiritual happineſſe.

Becauſe this is not rightlie vnderſtoode, or rather becauſe few indeauour or care

care to vnderſtande and conſider the ſame as they ought, men now a dayes conuert this vineyard into gardens & places of mirth and pleaſure, and paſſe away their lyues in all kind of ſenſuality and delight: Who are rightly compared vnto king *Ahaz*, of whō it is written, that as *hee beheld the Altar of Damaſcus, he ſent* from that Citie *the true patterne and platforme therof vnto* Vriah *the prieſt*, that thereby hee might frame, and make an Altar according to the kings order and direction; but the Altar of braſſe and of mettall, which ſtoode till that day

2. Reg. 16.

Ver. 8.

day before the Lord, hee took away out of the Temple, and from before his preſence, That (I ſay) manie Chriſtians now adayes doe practiſe, who embrace Religion, & worſhip God, but vpon the Altar of the Gentiles, liuing as though they were Gentiles or heathen men, enioying ſo much & ſo many dainties, pleaſant taſtes, and delicates they can procure and attaine vnto, they fall ſtraightwayes to all ſuch things, as their appetites can wiſh and demaund, & without making of anie maner reſiſtance they labour to fulfill and perform what

what their ſenſualities ſhal long and luſt after.

Correct and chaſtice (thou Chriſtian man) that body of thine, tame & ſubdue it, buſie thy ſelfe in the workes of a Chriſtian labourer, worke in thy vineyard, dreſſe and prune it, digge and delue it, plough it, tyll and manure the inheritance of thy ſoule, and thou ſhalt ſee how thy ſenſuality will forgoe and forget her heady wilfulneſſe, her gallant brauerie and wantonneſſe, & there ſhall not be found in the ſame ſuch ſtore of bryer-buſhes, nor ſo many thornie brambles and ſharpe pricking thi-

thiſtles of Sinnes as otherwiſe there ſhould. So, becauſe the children of *Iſrael* ſhould not be multiplied, nor recouer any head or ſtrength, but that they ſhould be kept vnder and ſolde, *Pharao* made them worke and labour, and appointed them ordinarie tasks which were not ſmal. Knowe and acknowledge (thou Chriſtian) the good time and the good day, hourd them vp in ſtore, & reſerue them in thy ſtorehouſe, whereby that may not be ſaid of thee, which was ſpokē of the Hebrues. *The Kite, the Storke, and the Swallow do know their times* Exod. 1. 13. Iſaiæ. 10.

and

and ſeaſons, and well vnderſtand the due value thereof and profit thereby; But *Iſrael* neither knoweth nor regardeth the time of his viſitation, nor vnderſtandeth how to profit by the occaſion thereof, and therfore ſhall ſome day weepe and lament moſt bitterly, and ſhall much long for, & wiſh euen that which now hee neither eſteemeth nor regardeth.

The people of *Iſrael* perceiuing the riuer of *Iordan* to be dry, were therefore ſecure in the paſſage, and leaſt they ſhould looſe ſo good an opportunitie, *they made haſt to paſſe ouer*, and in-

Ioſuæ. 4,10

indeede paſſed ouer moſt ſafely: But if they had deferred their iourney till another day, peraduenture they ſhould haue come ſhort & found the paſſage ſhut vp. We cannot ſecure to our ſelues the morrow, and if this day thou mayeſt, deferre it not, let it not ouerpaſſe thee, but conuert thy ſelfe to God, for it may bee that to morrow thou ſhalt not be able or canſt not. *To day* (ſaith *Dauid*) *if you will heare the voyce of the Lord*, who inuiteth and calleth you to repentance, and to amendment of life, poaſt it not ouer ſo *hardening your harts*, and Pſal. 95 7. Verſe 8.

and defer not till another day. Conſider thou miſerable wretch, thou blinde and ignorant Sinner, that the Diuell to deceiue and delude thee, ſaith, Beſtow vpon mee this day, and the morrow thou ſhalt giue to God, and to morrow hee will reiterate and ſay vnto thee the very ſame, and ſo hee will coſen and vndoe thee.

Baſil. hom. 13 exhort. ad Bapt.

S. *Baſil* ſaith, That he noted a moſt meruailous ſubtle ſhift of a certaine litle Bird (which according to *Elianus* is the Partridge) which perceiuing the Fowler to draw neere towards her neſt where her young

Elianus.

ones

lay, fearing that if hee had come any nearer, he would haue made a pray of them all: wherefore in reſpect they could not well flie, ſhe skipt out of her neaſt and lighted hard by him, putting him in hope, that hee might ſpeedily catch her (hauing her yong ones, as he now imagined ſure in his hands,) of purpoſe to make him to follow her into by-pathes, and whereby he might forget to finde againe her litle young ones. When the Fowler drew neare towardes the Partridge, and thought himſelfe ſure of her, ſhee ſuddainly flurted vp, and a-

lighted ſom ſhort diſtance before him, and after that maner, alwayes flying and ſtaying, or rather limping and hopping ſtill neare abouts him, ſhee deceaued the Fowler by intertaining and withdrawing him aloofe ſo farre, till at length her young ones by litle & litle with ſhort leapes and eaſie flight, had prouided for themſelues, and digged ſmall holes in the ground, and had hid them all in ſafety. And afterwards, the wylie and cunning dam ſoared aloft, and quite flew her wayes, leauing the Fowler deceiued & aſhamed, conſidering he could

lay

lay hold neither of her ſelf, nor vpon any of her young ones. In the ſame maner goeth the Diuell about to delude and entrappe thee (thou blinde and fooliſh Sinner) and ſo detayneth, entertaineth, and draweth thee on, with vaine pleaſures and deceiueable delights frō one day to another, and from one yeare to another, yea many yeares together, with one falſe hope, that hereafter thou ſhalt haue Time ſufficient to repent thee, that if thou neglect it this day, thou mayeſt performe it to morrow, or ſome other day, (as though *the dayes and times*

Act.10. were in thine owne hands, which the eternall Father hath reserued for himselfe) whereby thus alwaies loosing *Time*, and the occasion present, thou mightest hereafter come to want & lacke all good opportunitie or seasons, then shalt thou haue cause to bewaile and mone for euer.

If it be good to conuert our selues to God almightie (saith *S. Augustine*) let vs do it quickly, let it be done instantly; wilt thou say, I will conuert and turne me to morrow? yea too morrowe. And wherefore not this day? Considering the morrowe is neither sure, nor

Aug. ad frat. in Eremo.

nor certaine, Happens there not oftentimes many ſuddaine deaths? Die there not an innumerable multitude without acknowledging their ſins and repentance? Thē ſayeſt thou, God help me, what harme haue I ſpoken, by ſaying, that to morrow I will conuert mee and begin a new reckoning, when of neceſſitie it ſhould be done this day? Then God helpe mee likewiſe Brother mine (anſwered *S. Auguſtine*) what hurt haue I ſpoken by ſaying, it ſhould be done this day? That being much more ſafe and better; and ſo I ſpeak better then thou

Redemption

doeſt, conſidering thou haſt not for thine owne, but onely this day, and yet not all this day, ſaue onely the preſent moments or minutes. How much better were it if it might be, that all thy life were good, for thou wiſheſt and deſireſt that it were amended and reformed, then that ſome part therof be good, though as little as may be? Thou wilt haue, or at leaſt indeuoreſt to obtaine, thy meate, thy wife, thy houſe, thy apparell, thy hoſe and ſhoes, all throughly neate and of the beſt; Eſteeme and reſpect therefore thy Soule in much more account

count then thy shoes? Thus farre Saint *Augustine.*

The life (saith *Seneca*) is diuided into three seasons or times, namely, in that that is past, present, and to come, and of them the Time present is the shorteſt, and that to come is most doubtfull, but Time past is most sure and certaine, and thereof now *Nature* it selfe hath lost the dominion and Ruledome, neither is it possible, that it can be recalled by anie humane facultie. Then if we suffer the Time present to ouerpasse, we indanger our selues to be bereft for *Seneca.*

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euermore without it, but to cõtinue in eternall condemnation. How much more thou ſottiſh Sinner, (Open thine eares & liſten to mee) *I* ſay, how much more better were it, that in all the Time of this life, yea from the very firſt moment, that thou haſt the vſe of Reaſon, thou yeeld forth good fruite, and prepare thy ſelfe, and be in a readineſſe againſt ſuch Time, as when the Maiſter & Lord thereof doth come to demaund it, for there is neither momẽt nor houre, wherein hee cannot come and call vs to particular Iudgement, wherein he rewardeth

wardeth the labourers and workemen of his vineyard, according to euery ones labour and induſtrie. All which out of *S. Ierome.*

In confirmation whereof, that Parable of the Fig-tree commeth neere this purpoſe, which our Sauiour Chriſt had planted, & as our Lord drew neare the ſame being hungry and deſirous to eate ſome figs, and finding no figges theron, did curſe the ſame. And the holy Euangeliſt well noteth, that as then it was no time of fruite bearing, And therefore did not inflict that puniſhment properly vpon the Figge tree,

Mat. 21. 19.

Mar. 11. 13.

but vpon fruitleſſe & barren men voyde of good workes, ſignified by the ſame tree. Becauſe that man at all times is bound to yeeld and render fruite, for which cauſe our Lord, when hee comes to ſeeke and findes none, he will inflict vpon him the paine of his eternall malediction & euerlaſting curſe.

Eccles. 3. 1. *All things*) ſaith *Salomon*) *haue their determined and preciſe times*, and after that ſort and maner, That all *Time*, is neither opportune nor ſeaſonable for all thinges; for that which is peculiar and naturall for one thing, is not fit for other

ther buſineſſe, but verie preiudiciall and hurtfull. As if one ſhould ſowe, whē hee ſhould reape, fall and grub vp trees, when time were to plant, To ſpeake, when one ſhould keepe ſilence, To laugh, when hee ought to weepe; Furthermore, for man to doe good works, and to labour in the vineyard of our Lord, there is no preciſe nor limitted Time: it is alwayes fitte Time, It will be euer ſeaſonable, in what houre ſo euer, & in what age ſo euer, admitting that at no time, it be lawfull to ſinne and offend, and that no Time was giuen & beſtowed on man

man to doe euill or to execute wickedneſſe. According to thoſe words of *Ecclesiaſticus*, *God commaunded no man to doe vngodly, neither hath hee giuen any man licence to ſinne:* but rather aduiſeth and admoniſheth *all men to preſerue and keepe Time, and that they depart from euill*, becauſe it was lent and giuen them for no other end, but to do good, & to imploy the ſame wel.

Ecclus 15. 20.

Ecclus 4. 20.

The being of a man idle and careleſſe, as well the workeman as the hireling, is reproued by the goodman of the family, yet ſuch an idle ſtanding and careleſſe liuing of him that is

Matth. 20 7

moſt

moſt in yeares, and moſt aged deſerueth and is worthy of moſt blame. And ſo compareth that royall Prophet *Dauid* in the beginning of his Pſalmes, the Iuſt man, with the *Tree that was planted neer the running waters, which yeelded fruite in due time*. By which he meant not to ſay, that as the tree rendreth no fruite, ſaue onely in one moneth, or at one ſpeciall time of the yeare, & not in others: ſo the iuſt man is to yeeld his fruit vpon certain dayes or moneths, or in ſome preciſe and determined yeares, and not in others; But rather ſaith thus, euen Pſal. 1.3.

as

as the tree yeelds his fruite in his due time & ſeaſon, & if it did not, thē would the owner cut it downe to the very ground: So man ought to render fruite according to his eſtate and profeſſion in his time, And his time is, all the time of his life, And he aduiſeth and warneth him on Gods behalfe, that it behoueth him *alwayes to pray*, and neuer to ceaſe, and to be alwayes watching as it were with a candle in his hand, becauſe he knoweth not *at what houre his Lord and Maſter will come*, and that he be alwayes prouided in a readines with the accounting

Luc. 18. 1.

Luc. 12. 40. 46.

Booke

Booke of Receipts and Defrayments of Charges and Allowances againſt the Time he ſhall *come to demaund an account of the Talents*, which were vppon truſt committed vnto his charge and deliuered to be kept, that now they ſhould be reſtored, and of the increaſe and profite of the Vineyard which was rented and farmed vnto him, and of his traffique and imployment. All which is a manifeſt argumẽt or ſigne, that at all times the Lord expecteth that man beare fruite, and be prepared as a faithfull and wiſe Seruant. And he calleth his Time, Mat. 25. 19.

all

all the time of his life, because that after the same, (as the *Angell* most solemnly hath sworn it) *There*
Apoc.10.6. *should be no more Time.* The tree which the Euangelist S. *Iohn* in his Reuelation did see, which alwayes cõtinued with fruit, and *euery*
Apoc.22.2 *moneth yeelded his owne*, all which was wholesome and profitable, yea the very leaues therof, represent the iust man, who alwayes beareth fruite at all times and in all the moneths of the yeare, and throughout his whole age, and all that is in him, is good & profitable, as well thoughts, words, as deedes.

CHAP.

Chap. 5.

How worthy of reproofe idle perſons are, and who they be.

AMongeſt all men, (ſaith *Seneca*) they onely are deemed idle, who imploy and addict themſelues to the ſtudie and exerciſe of wiſedome and knowledge, albeit indeed they onely doe liue; ſeeing they doe not onely preſerue and liue out their own yeares and ages, but alſo adde vnto their dayes, the fore-paſſed times of former ages, becauſe *Seneca de breuitate vitæ.*

cauſe they haue the fruition of that which in thoſe dayes was regiſtred for the behoofe of inſuing poſteritie, whereof they reape great commodity and profit. Which Idleneſſe (hauing bin ſo well imployed) is laudable and prayſeworthy, but (excepting this) al other idlenes which properly is idlenes indeed, is moſt worthily to be reprehended: For as the Bird was created to flie, ſo was Man borne to labour. And touching that Idlenes, the ſame *Seneca* ſaith, that it is the liuing mans ſepulchre, and that the healthful idle perſon, & loyterer that follow-

Iob. 15.

loweth nothing but idleneſſe, being as it were interred and buried therein, is in great danger of falling into many offences againſt God: Wherefore *Eccleſiaſticus* ſaith, That Idleneſſe hath taught much malice and enuie. A certaine *Schooleman* termeth Idleneſſe, the Enemie of the Soule. And *S. Auguſtine* writeth, that no friend of idleneſſe ſhall or can be any Citizen in the kingdome of Heauen. *S. Chryſoſtome* affirmeth, that Idleneſſe is a part of vice, or rather no part at all, but a moſt wicked peruerſe root, yea the very cauſe and occaſion

Eccle. 33. 26.

Fr. Franciſ. in ſua regula.

Aug ad fratres in Eremo ſer. 19.

Chryſoſt. hom. 8. in cap. 4. ad Epheſ.

caſion of all vices, whereof Idleneſſe is the Ringleader and Miſtris.

That great *Anthonie* with lowde ſhrikes and ſorrowfull lamentation to God almighty, cried out in the wilderneſſe, ſaying, O my God and my Lord, thou true Samaritane and right keeper and protectour of Soules and of bodies, raiſe in me thy grace, afford me ſuch fauour, and beſtowe vpon thy Seruant ſo much mercy, as that thou permit me not to be idle one iote in this Deſert; whereunto in like maner (as the ſtorie reporteth) a voyce from heauen made him this anſwere,

ſwere, *Anthony*, thou haſt rightly deſired to pleaſe God. Then pray? & when thou canſt not pray, labor and do ſome handy-work? and alwayes imploy thy ſelfe in ſome one thing or other, performing ſuch thinges, which on thy part are to be performed and done, and then ſhalt thou neuer faile or miſſe the diuine fauour? It was the opinion of the Fathers who liued in *Egypt*, That one onely Diuell tempted a labouring Monke, but many, the idle. Howbeit, becauſe many thinges are written concerning and againſt that kinde of idleneſſe,

Caſtan lib. 10. collat. c. 3.

neſſe, my principall intent and chiefe purpoſe is, not to intreat thereof ſo much as of ſpirituall Idleneſſe; Againſt which I will proceede, freeing many of errour in that point (who in their owne conceipt and imagination are much occupied) manifeſting and proving with ſufficiēt reaſons, how they are idle, and how they with-holde *Time* captiuated & impriſoned.

For which purpoſe I ſay, hee is idle who vſeth not Time conformable to that end, whereto by our Lord it was graunted vnto vs, but rather imployeth it in things vnlawfull and vniuſt,

iuſt, which neither tendeth nor can be directed to his ſeruice, nor to the benefit or profit of his Neighbour, or about ſome other buſineſſes which cānot be perfected or brought to paſſe for any honeſt or laudable end: And ſo all Officers, Labourers, Marchants, Tradeſmen, Workmen, & Hirelings, Kings, Princes, Counſailors, Aduocates, Miniſters & Seruants, and all maner of perſons that are ſuch, doe as it were couer heauē with their Mantles, and with-holde Time captiuated, when they occupy and buſie themſelues in and about workes, actions,

ons, exercises, and seruices which are vnlawfull and prohibited by the Lawes, Decrees & Constitutions diuine, or not to that end and intent they ought, or else doe liue so secure and retchlesse, that they do no worke that is good or acceptable vnto God; And therefore (as before wee haue spoken) *Time* was bestowed on man, not to doe euill, nor to be idle, and he that is ill occupied, is reckoned and accounted as idle before God.

Psal. 15. In vaine hath he receaued a Soule, who alwayes offendeth GOD with the same. In vaine hath euery Sinner

Sinner had all that Time, wherein he liued in ſinne; and in vaine haue all thoſe now the ſame, who continue therein, and for all the time their ſoules haue remained idle within them, notwithſtanding that they haue profited as touching the world, and reaped benefit thereby, and enioy the vſe of their ſtrengthes & powers for other works, actions, exerciſes and ſeruices; but as for the principall end whereto GOD graunted the ſame, which was, that they ſhould ſerue him (as acknowledged *Seneca* at length) when hee ſaid: That God created all *Seneca.*

other thinges of the world for the vse of humane body, & the body for the fiue senses, and the Senses for the Soule, and the soule to contemplate and loue the diuine Beauty. All the Time they spend and wast sinfully, or doe not imploy thẽselues in thinges about the seruice of God, is idle and vaine, And yet for all that you will say, that the King is busie, or a Counsailour, or some Officer or Ministe̅r, &c. But I will terme such a one an idle Christian, a loyterer or idle workman in the house of God, & millions of persons do remaine in hell for

their

their idle loytering in that kinde of Idleneſſe, who in their owne imagination thinke themſelues greatly occupied in this world.

All houres ſpent and conſumed in vnlawfull playes, murmuration, detraction, in writing & reading of laſciuious letters and profane books, which vſually make chaſt mindes diſhoneſt, And thoſe times likewiſe which are ſpent in regiſtring, ſentencing, and iudging of other mens lyues and actions, without deliuering to the partie grieued any Copie of his owne cauſe, and without any mature or full hearing

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thereof, nor yet well knowing it, and before the Iudges haue throughly vnderstoode the truth thereof, nor as yet haue receiued the Informations they ought, and yet proceede to Iudgement, or acquite by proclamation: Who can leaue such persons vncondemned for idle ones, who wickedly imploy and imprison all good Time. And all those houres which either thy selfe, or bad, vaine and naughty women haue wasted (which are not a few in number) in decking, trimming, and adorning themselues, for to ensnare and intangle mens hearts,

to

to captiuate Soules and bring them in ſubiection, to make free, and ſet at liberty them that are bound. May ſuch (tell me?) be ouer-paſt, without the ſame cenſure and ſentence? And the time and houres which the ambitious ſort (wherein they are puffed vp, as another *Ephraim*) doe ſpend and conſume in erecting and building of their lofty Towers & windie Turrets, and in purtraying in the ayre the dreames and inuentions of their fickle fantaſies, ſpeaking to thẽſelues, like vnto that proud King *Cyrus* (the type and figure of that proud *Lucifer*)

saying, I will sitte in the mountaine of my testamẽt northward; I will place my seate and my throne so high, that my feete may be aboue the starres. What wise or discreete man will say, That such Time is not lost, misspent, and bound (as it were) in fetters and imprisoned? The time and houres which the couetous person spendeth in plodding of his Accounts and Reckonings, imagining and compassing how and by what meanes, and with what intelligence, he may hourd and receiue stil greater gaine, vse, and interest, by way of trucke, or bar-

barterie, by changing and exchanging, by vſurie, or without vſurie, adding and extracting with himſelfe, watching, wallowing, and cumbring himſelfe therein, and wholy repoſing all his care, indeauour, and induſtrie in his owne reſolute appetite, to procure and get all that hee may come to, by lawfull or vnlawfull wayes and meanes, either by hook or by crook: requiring good and ſufficient Securitie to be anſwerable for ſure vndoubted payment and ſatisfaction as well of the principall Summe, as of the intereſt thereof and vſe of *Time*, at

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the day limitted and prefixed; But what man is hee that can ſecure himſelfe, that that day, wherein hee ſhall demaund or expect an Account with conſideration for Time, ſhal paſſe for currant and good? I neede not diſcourſe anie further hereof, nor manifeſtly expreſſe any more eſtates or cõditions of people, for by ſo doing, my memorie might faile mee, and I ſhould put my ſelfe to exceſſiue paine & trouble. Wherefore, Is the world ſo ignorant or ſo ſotiſh (being ſo wide and ſo ſpacious) but that hence anie vnderſtanding Chriſtian

an may collect and gather all the reſt, which here may be ſpecified and condemned if he pleaſe, as well by the Sermons which hee hath heard, the books that hee hath read, and by the holy inſpirations and inward enlightening which the Lord hath giuen him, as by that which his owne cõſcience (being his owne loyall witnes & faithfulleſt friend, except hee be an Atheiſt) hath many times admoniſhed and inwardly accuſed himſelfe of?

And that more credite may be giuen to that I ſay, it will not bee amiſſe for confirmation thereof to a-

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uouch the authority of the ſacred Scripture, *Dauid* in one of his Pſalmes ſaith of
Pſal. 73. the good and iuſt, *Dies pleni inuenientur in eis*, That in them will be found *full dayes* and not empty. It is a very vſuall ſpeech in the old Teſtament, that they died *full of daies*, as it is ſaid of *Abraham*, *Iſaak*, and of other Saints and friends of
Gen. 25. 8. & 35. 29. Iob. vlt. ver. 17. God, *Thou ſhalt go to thy graue in a full age, as a ricke of corne commeth in due ſeaſon into the barne*, *Iob.* 5. 26. Wherupon if that be ſpoken of the iuſt, then contrariwiſe may we ſay, that neither the dayes nor years of Sinners are full, but empty

emptie and voyde, yea for number few, leſſened, diminiſhed and vain, & their howers, diminiſhed howers, and by conſequence will not dye full but empty of dayes. And *Dionyſius Carthuſianus* expounding thoſe wordes of *Iob. Menſes vacuos enumeraui mihi*, Emptie moneths & dayes haue I reckoned to my ſelfe, ſaith. That the penitent ſinner may wel ſay ſo, namely, that he hath waſted, ſpent, and conſumed without fruit or profit his time and dayes, and ſo for good workes they were voyd and empty, idle, and full of vanity and all vice, which

Dion. Carth. in Iob 5.

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which is as good as right naught. And thereupon *S. Ambroſe* ſaith, that the life of the iuſt is full, and the dayes of the wicked are voyd & vaine, and naught they apprehend, ſaue only an appearance and ſhewe, much like vnto a greene Reede without either marrow, ſubſtance, or pith. Of the ſame opinion is *Gregorie* in his Moralls, treating vpon the laſt Chapter of *Iob*.

S. *Ambr.*

Greg in moral. ſup. c. vlt. Iob.

Now, that all perſons who haue ſo liued, and preſently do ſo liue, are moſt worthie of reprehenſion, doth already appeare moſt manifeſtly out of the former

mer chapters. Then, consi-
dering *Time* to be a most
precious Iewel, as may well
be vnderstood out of the
first Chapter, and that it
was bestowed vppon vs,
whereby we might win and
gaine heauen, by a liuely
faith working by loue, as is
proued in the second; and
that God suddenly accu-
stometh to abridge and cut
it off from such who do not
well and worthily imploy
the same as they ought, as
may bee seene written in
the third Chapter, and not-
withstanding regard not to
accept the aduise & coun-
sell which by the illumina-
tion of the holy Spirit we
haue

haue ſhewed and directed them in the fourth Chapter, but beeing altogether forgetfull, and all feare and care being ſet aſide, do by their vnſauorie morſels and bitter taſtes (though outwardly guilt and canded) wickedly imploy Time, the which they diſpraiſe and commit outrage againſt, & in ſteed of good dealing or well handling thereof, or profiting themſelues thereby, they grieue and vexe it, and do withhold the ſame in priſon and captiuity, without any maner of conſideration of what they looſe, or might thereby obtaine, nor of what they

owe

owe to God, who at his owne coſt ſo redeemed them, and whom, for ſuch and ſo many innumerable reſpects, obligations and rewards they ought to ſerue both day and night, and to loue and reuerence withall their hart and withall their ſoule.

Such may be compared to Merchant men, who on Markets and Fayor dayes, not reſpecting the preſent gaine they might there obtaine, doe occupie themſelues about childiſh toies, and imbrace fopperies of ieaſts and deceite, and by hearing of Ballad ſingers, or blind folkes rehearſing

of

of old tales and fables, or by seeing of stage-plaies or Comedies, or other vaine pastimes at Beare or Bull-garden; and afterwards do find their purses emptie, & the occasions to merchandise, traffique and to get, to be ouerpast. Likewise they are like those mariners who comming a shore out of their Ship or Galley to prouide them of things necessary for the accomplishment of their voyage and arriual to their wished port and desired hauen, doe linger and busie themselues in beholding the curiosities which are about the streets and in shops, or by walking

in

in curious gardens, where-by *Time* ouerpaſſeth them without perceiuance, and forget themſelues of that they principally came for, and that their Ship, Galley or veſſel, was ready at hand vpon a ſet determined time to launch forth & to ſtrike ſaile, and ſo remaine deſtitute of neceſſaries, poore, comfortleſſe and miſerable in a ſtrange land, becauſe they came too late and vnprouided.

It may ſeeme to thoſe, who ſo without remorſe or feeling do looſe time, that they poſſeſſe ſo much, that they ſhall haue ſufficient and inough for all things, yea

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yea *Time* to ſpare, to repent and amend their liues: Whereas indeed it appeareth plainely that their vnderſtanding & knowledge do faile them, conſidering *Zeno Cliticus*, being an heathen man (as *Laertius* reporteth) did ſay, That men had no ſuch lacke or want, nor ſuch penurie of any thing, as they had of *Time*: and truly with good reaſon and ſound probability, becauſe wee apprehend not that which is paſt nor that to come, and Time preſent is ſo fleeting, ſucceſſiuely following on, and ſo ſhort, that in one moment it is paſt.

Laert. in vita Philoſopho.

A certaine deuoute holy man maruailing with himſelfe and bewailing the eſtate of thoſe idle perſons, who ſo fruitleſly without griefe and compunction of hart, permitted *Time* to ouerpaſſe them, did ſay, The ſlothfull looſeth both this, and the other life, bleſſed is he that ſpendeth his life & his powers in the ſeruice of God. I pray thee tell me? If a well of wine or a fountaine of oyle, were freely giuen thee, which for the ſpace of one whole day ſhould continually runne in thy houſe, wouldeſt thou (being poore) conſume that one day in play,

or

or rather in looking out Barrels and veſſels wherein to ſaue and preſerue the ſame, whereby to become rich? Without doubt (if thou wert not mad) thou wouldeſt do the latter: So did that wiſe and diſcreete *Widdow* (of whom mention is made in the ſecond Book of the Kings) by gathering vp and ſauing of the oyle which the Prophet *Eliſha* moſt miraculouſly procured for her to pay the debts of her late husband, leaſt the Creditors would take away her two ſonnes for ſlaues, till ſhe had diſcharged that ſhe owed; But out alas! (ſaith that holy man) our

2. Reg. 4, 5

our blockiſhnes and madneſſe is ſuch, and our diſcretion ſo little, that whereas God giueth vs *Time*, and the life preſent, whereby in the ſame through his diuine grace, manifold bleſſings & exceeding fauors, we might with that maine and principal ſtocke he beſtoweth vpon vs, make our ſelues rich, and ſatisfie that we owe, leaſt hereafter we be made ſlaues to the Diuell, without remedy, and without end; yet we lauiſhly ſpend and conſume the ſame in vanities and trifles. Agreeable to which, bee theſe wordes of moſt patiend *Iob*, ſaying, *Dedit ei locum* Iob. 24.

cum pœnitentiæ, God gaue man place of repentance and time for the same, but hee hath conuerted the good vse to an abuse, and in sinnes of Pride.

CHAP.

CHAP. 6.

How the BODY *detaineth in captiuitie the Time which is properly the* SOVLES, *and how it exalts it ſelfe and rebels againſt the* SOVLE.

THE *Body* after the fall, ſo lifted vp it ſelfe, withſtood & rebelled ſo much againſt the *Soule*, as the fleſh (like another bondſlaue *Hagar* towards her Miſtris) hath loſt all awfull reſpect, and would ſeeme to be Lady and Miſtris, and that the *Soule* is but a ſlaue or ſeruant, Gen. 16. 4. 5.

uant, ſuggeſting that all the Time of this life is only for the *Body*, for his owne gallantneſſe and recreation, & for the accompliſhment of his ſinfull luſts & greedie appetites; and further, that the *Body* theweth great fauour, yea doth a very good turne vnto the poore *Soule*. by yeelding it ſo much time as himſelfe pleaſeth; who by reaſon of her deiection for ſinne, was brought vnto this miſerable thraldome: Wherupon ſhee may ſay vnto God, counting her troubles and anguiſhes, that which *Ieruſalē* in her great griefes and ſorrowes hath

vtte-

vttered, *Vide Domine & cõſidera*, &c. *Behold Lord and cõſider how I am become vile*, conſidering that my bond-ſlaue eſteemeth ſo litle of me, and offereth violence vnto me. And therein doth the Fleſh greatly iniurie the Soule, & with a Stranger exalteth it ſelfe againſt all reaſon and iuſtice, and is therefore bound to reſtore vnto the Soule that which properly is hers, vpon paine leaſt whē he ſhall haue neede of the Soule & Body, both of them doe faile to attaine their finall Saluation. Lam. 1. 11.

For proſecution of this point, there can be no bet-

ter doctrine written, then that of *S. Bernard* in his Sermon of the Aduent, a great part whereof I will here rehearse. The time of this life (sayeth hee) is not for the Body, but for the Soule, and for her onely was it assigned and appointed: because the *Soule* is far more worthy then the *Bodie*, and that which first fell and transgressed is first to be repaired and remedied, and therefore because the Soule was first in the transgression, came the Bodie to incur in the punishment, and to participate thereof: But incase we desire to be made liuing and true

Ber ser.6. de Aduentu Domini.

true members of our head, who is IESVS CHRIST, wee are to manifeſt the ſame, and to conforme our ſelues vnto him, wherein our firſt thought and chiefeſt care ſhould be concerning our Soules, for whoſe behooſe moſt principally HE came into this world, & hath ſuffered the paines and torments of the Croſſe; and therefore let vs reſerue and keepe the care of the Body, againſt that day and time when our Lord ſhall come to reforme it, as the Apoſtle ſaith, *Saluatorem expectamus Dominum noſtrum &c. Wee looke and expect for a Sauiour (who is Ieſus* Philip. 3. 20.

ſus Chriſt our Lord) and his comming to Iudgement who will reforme (or according to the Greek Letter, will transforme) our vile bodies full of miſeries and imperfections, and wil make them like his owne, which is full of glory and brightnes. Wherefore (oh thou vncõſiderate Bodie) foreſtall not to thy ſelfe, as it were by force and violence, the times before thy time, becau e, though thou mayeſt hinder the health of thy ſoule, yet thou canſt not giue it to thy ſelfe; *All things haue their times*, Suffer therefore and conſent, that the Soule may now labour

Eccleſ.3.1.

bour for her ſelfe, and defraud her not of her time, but rather ayde and helpe her, and labour together with her, for if thou be cõpaſſionate and *ſuffer together, thou ſhalt raigne & rule together with her*, and by how much thou troubleſt and hindereſt her health, by ſo much thou letteſt & impaireſt thine owne, becauſe thou canſt not be reformed and reclaimed, vntill that GOD ſhall firſt ſee his image repaired in thy Soule; Conſider (thou Bodie) that thou haſt a moſt noble Gueſt within thy tent or tabernacle which is thy Soule, and that all thy 2. Tim. 2. 12

safegard and preseruation dependeth vpon hers. Be therefore somewhat curteous, ciuill and discreet, to giue place and preferre so honorable a gueſt. Thou art in thy houſe and vpon thy ground, for thou haſt bene earthly, and of earth thou art, but the Soule is lodged in thy houſe and home, as a ſtranger, a pilgrime baniſhed as an exile from her owne dwelling. Tell me (thou Body) what rude, ruſticall Clowne or countriman, though neuer ſo groſſe or doltiſh blockheaded fellow, If a Prince or an Earle ſhould come to lodge in his houſe, would not

not he with hart and good-will, retire and withdrawe himſelfe to the worſe part thereof, whereby to ſuffer that Nobleman to enioy the beſt roome or chamber? yea, if it were neceſſary, would go and ſleepe vpon hay or ſtraw, or neer the cinders and aſhes vpon the very hearth, or in the chimney corner. Then likewiſe do thou the ſame, and if it be expedient, leaue off to eate and ſleep for the good of thy Soule, and for the loue thereof looſe thy delights and pleaſures, forgo thy paſtimes and ſports, Faſt and keepe Dyet, wherby ſhee may bee ſafe and

whole, chaſten and diſci-
pline thy ſelfe, let thy ſelfe
bloud to tame and mortifie
thy fleſh, if neede ſhall ſo
require, that thy Soul may
liue; For this *Time* is no
time of mirth and ſolace,
but of lamentation and
teares, no time of reſt and
quietneſſe, but of labor and
paine; no time of worldly
recreations and looſe-li-
uing, but of prayer and re-
pentance, nor time of any
contentments, but of tri-
bulations and ſorow. Time
may hereafter come of
laughter, when thou may-
eſt reioyce and be mery to-
gether with her, ſo as now
thou bewaile and weepe
with

with her; For if thou ſowe no tears, thou ſhalt neither reape nor gather any alacritie or ioy: Deſpiſe not thy gueſt, eſteeme her not of any ſmal worth or reckning, though ſhe ſeemeth vnto thee a Pilgrime and ſtranger, but rather admire to beholde the manifold goodneſſe and vnſpeakable bleſſings that redound vnto thee, as well becauſe of her ſociety and preſence, as alſo by reaſon of her participation & communicating with thy ſelfe in all things. That gueſt, and that Soule is ſhe, who giueth ſight to thy eyes, hearing to thy eares, words to thy tongue,

taſte to thy palate, and to all thy other parts their ſenſe and ſeuerall motions, yea all their grace, comelineſſe and beauty.

But if more cleerly thou deſireſt to vnderſtand this point, then conſider what thou ſhouldeſt bee in caſe ſhe were lacking (I meane) departed or fled out of thy houſe? At that very inſtant, thy tongue would be mute and dumbe, thy eyes blind, thy eares deafe; thy noſe would waxe pale, all thy beauty and comelineſſe would fade and periſh, and then ſhouldeſt thou remaine dreadfull and terrible, foule, filthy, vgly, frozen,

zen, ſtarke and ſtiffe, loathſome, irkſome and horrible, and wouldeſt bee a moſt ſtinking corrupted rotten carkaſſe, and a dunghill of wormes. Theſe things being wel conſidered, Wherfore doeſt thou for one momentanie and temporall delight & pleaſure greeue and offend ſo noble and profitable a member, ſo principall a gueſt, and bereaueſt her of her Time? yea, ſtealeſt and robbeſt her thereof, and conſumeſt the ſame ſo ill, and ſo like a wicked ſcape-thrift. The which falſe deceiuable delightes notwithſtanding, thou couldeſt not inioy, incaſe

incaſe thy ſoule were abſent from thee? Albeit neuertheleſſe if ſuch and ſo great glorie and treaſures happen and befall thee by reaſon of her preſence and fellowſhip, though being a Soiourner in a forraine countrey, by reaſon of Sin and Tranſgreſſion, baniſhed out of the ſoueraigne Court, and from the ſight of her Lord; Yet what ſhal come and redound to thee, when of all ſides both (Body and Soule bee reconciled vnto the Almighty, and ſo ſhall abſolutely remaine in his grace and fauour, in his friendſhip and inward familiaritie? It is reaſon there-

therefore that thou in all patience and meekeneſſe, doeſt diſpoſe and prepare thee to offer thy ſelfe to all things which may in any wiſe profit and ſerue for the obtaining and purchaſing of that reconciliation and amitie, Tell thy gueſt, thy Soule, that which *Ioſeph* ſayde to King *Pharao* his gentleman Butler or Cup-bearer, *I am ſure & certaine that ere it bee long the King will remember himſelfe of thee, and will reſtore thee to thy former eſtate, and therefore, I prethee, haue me in remembrance at that time.* So without doubt, ſhe will ſpecially ſtretch her ſelfe Gen. 40. 13

for

for thy good and regard thee, if now thou ſerue and vſe her well, and imployeſt the time about that which belongeth and appertaineth to the Soule, and not about thine owne onely commodities and peculiar behouffes, on her coſt and charges. And when ſhe ſhall obtaine the grace and fauour of her Lord, and enioy his preſence, ſhe will intercede and intreate for thee, and will be thy moſt faithfull friend, and aduocate, and will ſay:

Moſt mercifull and omnipotent Lord, when for puniſhment of my offen-

ces,

ces, I was exiled in the worlde, and as a Pilgrime and ſtranger walked therein, a certaine poore, pittifull, and godly hoaſt receiued me into his houſe, and dealt with mee moſt louingly, For whom, ſo effectually and ſo ſincerely as I may, I moſt humbly beſeech thy moſt infinite Clemencie and goodnes, that thou requite him, who for the loue of mee gaue away all his Subſtãce, vtterly vndoing himſelfe for my ſake, and offered himſelfe to performe whatſoeuer I thought behouefull and good, forgoing his owne appetites, fau-

fanſies, dainties, and pleaſures, labouring and ſweating, wearying and vexing himſelfe for me, and induring thirſt, hunger & faintneſſe, watching, ſorrowe and tribulation; and for his owne proper neceſſities and peculiar affaires tooke the leaſt part of Time, euē as litle as might be, whereby the more might remaine for me.

Hereupon no doubt wil be fulfilled, that portion of Scripture which ſaith, *Our Lord executeth his will vpon them that feare him, and will heare their prayers and ſupplications*; For when that King of infinite Maieſtie

Pſal. 145. 18, 19.

ſhall

ſhall come, cõpaſſed with ſhining brightneſſe and glorie, accompanied with thouſand millions of Angels to raiſe vp and reſtore our bodies, and to reduce them like vnto his owne, awakening thẽ out of that ſleepe, in which now they reſt, by that terrible and dreadfull noyſe of the Trũpet (thou hauing euer demeaned thy ſelfe towards thy Soule in all thy ſteps and cariage as thou oughteſt and appertained, Then will our Lord well reward thee with his glory, who will glorifie and cloathe thee, with thoſe moſt pretious indowments of immorta-

mortality, agility, impaſſibility and brightneſſe, the which in the company of thy Soule thou ſhalt for euer enioy. Deſire not therfore (I beſeech thee) to looſe and ouerpaſſe a Glorie ſo glorious, ſuch delicates, ſuch wealth, & ſuch honour, for any ſhort, fading, and periſhing pleaſure, or for any ſeeming good taſtes or carnall likings, being indeede full of diſtaſtes and diſlikes. For which moreouer the wicked are to ſuffer and abide grieuous dolours & euerlaſting torments. All which aboue rehearſed out of famous *S. Bernard.*

Such

Such therefore who for their carnall bodies in this life doe challenge and aſſume the Time that belongeth to the *Soule*, which they vainely miſſpend according to their owne luſts; neglecting and contemning, yea and as it were trampling their ſoule vnder their feete; the Lord threatneth with great puniſhment, in thoſe wordes of holy *Iob*, in the 24 chapter, ſaying: *Their mirth and pleaſures ſhall moſt ſpeedily end and finiſh, and all their ſweetneſſe ſhall be turned into wormes and ſtings of conſcience*, and all mercie and pittie will forget them for euer- Iob. 24, 20.

euermore, and at laſt ſhall be buried in the perpetuall pit of oblivion, they ſhall paſſe from hard frozen ſnowie waters, into intollerable exceſſiue heate, whereby their paines and torments might be the greater, and their puniſhments prolonged. The cauſe whereof will be *Pauit enim*
Verſe 21. *ſterilem, &c. Becauſe they fed and pampered the Barren, & they righted not the widowe.* That *Barren* ſignifieth the *Body*, for the more it is cockered, and pampered, the leſſe fruite of Godlineſſe doth it yeeld. It is all one, as if they pampered and cheriſhed a dry wood-

den

den blocke: The *widdowe* ſignifieth the *Soule*, becauſe there is no widowe ſo mured vp in a corner, nor ſo ſolie left, as her ſelfe is in the houſe of the Sinner.

To conclude therefore, I hartily pray and intreate all Sinners, for the loue of *Ieſus Chriſt*, yea all ſuch as bereaue the *Soule* of Time, and aſſume it for the luſtes & appetites of their owne bodies, diligently to conſider of all here before ſpoken, and then to reforme themſelues, and hartily to repent them for the enormities & wickedneſſe they haue committed; and that they

they imploy for the good of their Soules all the time they may; considering that on her health and happinesse, dependeth all that of their Bodies, and by the welfare of the Soule must they come to *abound and be repleniſhed* of that glorie which for euermore they hope to enioy.

CHAP.

Chap. 7.

That lay perſons may lawfully enioy ſome recreations, and intertainments of mirth, ſolace and pleaſure.

BEcauſe (as holy *Iob* ſaith) our *Fleſh* is neither of braſſe, nor of ſteele, nor the power and ſtrength therof of hard and ſtrong flint, but brittle, ſenſible, ſoft, feeble, tender, and ſuch as will be tired and wearied, yea dulled with labor and paine, with manifold buſineſſes and affaires: and likewiſe for that the *Soule* being vnited, and Iob.6.12.

as

as it were incorporated with the groſſe *Body*; it is to be granted that at ſometimes ſhee muſt inioy her deſires and ſolace, as alſo the old maried man though neuer ſo wiſe and diſcreet, yeeldeth and vſeth ſome youthfull behauiour towards his wife, ſpecially if ſhee be a young woman. Wherefore ſome interpoſition of mirth is very requiſite, and neceſſary amongſt many buſineſſes of care and reſpect for the refreſhing of the continuall trauell and wearieſomneſſe of the body: For if man ſhould alwaies without intermiſſion worke and labour,

bour, he would not onely make dull and wearie his vnderſtanding and memorie, continually waſt the vigour and ſtrength of his health, but alſo ſhould moſt ſpeedily ſpend and conſume his life withall.

And ſo whereby generally both men and bruite beaſts might interchangeably enioy trauel and eaſe, labour and reſt; Alſo the naturall diſpoſition and condition of ſleepe and of the varietie of Time, it was ordained that the night ſhould ſucceed and follow the day, wherein (as *Wiſedome* ſpeaketh,) *All things do keep ſilence*, and ac- Wiſd. 18. 14

Virgilius. cording to *Virgil*, All the field as well birds as beasts are quietly at rest; And because that the ordinary rest was thought too litle, the *Feriæ* which we call *Feasts* were ordained, which throughout all Nations, Countries, and people at seuerall seasons are vsed & obserued: It is conuenient and expedient therefore, that after labour there should be rest, whereby men might repaire their strength, recouer and obtaine a longing desire and will to returne vnto their labour and businesses againe; without which, euerie worke, labour, occupation

tion and exerciſe would be ſo heauie and toyleſome, that our weakeneſſe and feebleneſſe could not be able to beare and ſuſtaine, For as *Ouid* ſaith,

Quod caret alterna re- Ouidius.
quie durabile non eſt.

Nothing can endure or long continue, which wanteth interchangeable reſt, which according to *Plutarch*, is the very health and preſeruation of labour.

It is written of King *Amaſis*, that when his publique affaires were finiſhed, hee was wont for a while to recreate himſelfe with his familiar friends. And of *Scæuola*, that vpon

vacant houres he played a while at tennis. Howbeit, of our *Sauiour Christ* (setting aside the heathens & pagans) it is not written that at any time he laughed, but that he oftentimes wept as at the raising vp of *Lazarus*, and ouer that vngratefull citie of *Ierusalem*, and vppon the Crosse: Neuertheles for recreatiõ sake, when he thought it necessarie and expedient, he somtimes lead his Disciples with him to the fields, and said vnto them, Rest and pause ye a while (you that are weake and mortall men) eate your selues & refresh yee, Take breath

Io. 11. 35.
Luc. 19. 41.
Heb. 5. 7.

breath & recouer ſtrength & ſpirit, whereby you may with more ardent feruour and alacritie of ſpirit, returne to your ſeuerall offices, miniſteries, and functions. So that by all which hath beene ſaid in the precedent Chapters, wee are not condemned for all the time that is ſpent in play, recreations, ſports, ſolaces, ſpectacles & ſights which apprehend the ſame ends and cauſes, but rather let vs note and diligently obſerue, that if it be neceſſarie to keepe order, temperance, and moderation in cauſes of weight and moment, much more is it in

trifles and friuolous matters, the which though moſt cunningly handled & framed, yet at times are wont to be diſordered and reduced to ſomwhat; for the peril & danger, which remaineth and ariſeth out of the exceſſe and vnmeaſurablenes thereof. Wherfore according to the Apoſtle, *A Christian man ought to performe and do all things orderly*, much more it behoueth him to preſcribe & limit taskes and meaſure in his recreations, and vpon the time which therein he ſhall waſt. And for that reſpect there is a vertue, which is called Εὐτραπελία

1. Cor. 14. 40.

S. Tho. 22. q^e. 168.

or

or *Comitas*, *Gentleneſſe* or *good behauiour*, conformable to which GOD would, that men ſhould recreate and ſport thēſelues in ſuch ſort, that (as ſaith S. *Ambroſe*) it behoueth not to looſe our grauitie or ſobrietie in pleaſures, leaſt the harmonie of good life ſhould be diſſolued. S. Ambr.

Ariſtotle ſaith, that as a litle ſalt will ſerue to ſeaſon one meſſe of meate: So a little recreation ſufficeth life, which recreation is to bee vſed in the ſame manner as ſalt is. And ſo their play, ſports and entertainements ought to be lawfull, ſhort, ſeldome, honeſt Ariſtot.

neſt and not preiudiciall or offenſiue to any, accomodate & fitting to the time, place and perſons, & with ſuch moderation and ſoberneſſe, as that which he taketh and aſſumeth for helpe and eaſe, be no let or hinderance vnto him, nor any impediment of his vertuous exerciſes and other iuſt offices or duties.

That which is to be recouered and obtained is abilitie and ſtrength, whereby things may be the better compaſſed and brought to paſſe and effected without default or difficultie: For when the faintneſſe of our naturall diſpoſition is well

well refreshed, it incourageth and animateth vs to proceed & perseuere therin; As on the other side, it is such an enemy vnto labour and amendment of life, as that our appetite doth couet and long for pleasures without rule or order, vnlesse great care & diligent respect be had, and that *Mediocritie* bee kept wherein all vertue consisteth: Otherwise one may fall with great facility into Idlenesse and vice, and so flie from labour, wherupon it falleth out that the inward man commeth to be disordered, and for ordinarie businesses and requisite

occupations to remaine a perſon moſt ſlothfull, idle and lazie, moſt ſlacke and looſe, and leaſt apt and diſpoſed to doe good. For which cauſe the Philoſophers and the ciuill Lawes haue ordeined ſome documents and ſet downe limitations: Albeit the recreations of a Chriſtian, by all good reaſon ought to be much more moderat, more honeſt, and more lawfull, then thoſe which the Philoſophers, Or the ciuill Lawes do permit or grant.

Aelian. de varia hiſt. lib. 2.

The *Lacedæmonians* tooke a moſt heedfull ſtrait reckning, that no perſon ſhould looſe any Time, nor liue idely,

idely, nor enter into any matter of ieſt or ſcoffe, ſaue onely in laudable workes, honeſt labours and vertuous exerciſes; whereas vpon a day it came to the notice and knowledge of the cõmon Magiſtrates, that the Inhabitants of *Decelia*, were gone foorth to walke at noone time: they ſent after them a letter to this effect, Walke ye not abroade ſo much for mirth and recreation ſake, as for the exerciſing of your bodies, becauſe it is very fitting & behouefull for the *Lacedæmonians* to ſeeke out help & remedy for the preſeruation of their healths,

not

not by walking and loytering, but with bodily exerciſes, about things lawfull and profitable.

Some ſports there bee which are good & lawfull, and occaſion may be offered, & opportunitie ſerue, wherein paſtime may be a vertue, as then chiefely when it is neceſſarie for man for the adminiſtration and performance of his office and function, ſpecially being vertuous, and about the ſeruice of our Lord, for the obtaining of greater ability & ſtrength for fulfilling thereof, That therby he may make due ſatiſfaction for the ſame, leaſt other-

S. Tho. 22. Qu. 168.

otherwiſe he ſhold faile, or be diſmayed in the high cõmon pathway, & as the Spaniſh Prouerb ſaith, *Por no dar con la carga en el ſuelo*, leaſt our burthen & charge fall in the mire, and ſo wee might looſe our labour. Which by litle and litle with great moderation and ſobriety are to be vſed, and with ſuch diſcretion and heedfulnes (as concerning the end and intention) they were firſt inuented, & ſpecially after their greedie appetites for lucre & profit haue croſſed them in ſome playes, which I holde more then hurtfull and damnable; which not one-

A Spaniſh Prouerb.

lie

lie are no helpe or ayde for the furthering of our offices and ſpeciall duties, which on Gods behalfe & our owne conſciences we are bound to effect, but rather an impediment & let, yea an occaſion whereby we cõmit therein no ſmall defects; but oftentimes many offéces againſt God, as lying, ſwearing, falſe oathes, frettings, contentions, ſtanding moſt ſtifly & ſtoutly in bad quarels, outfacing and earneſt labouring in ſtrifes, which are wont to cauſe diſlikings, euill words, enmities, and rancour, wherefore I holde and am of opinion that the

Time

Time which is ſpēt in ſuch playes & ſports, for ill imployed and loſt, for captiuated & impr ſoned Time.

It is very neceſſarie that perſons go viſite and communicate with *Charitie*, which is a recreation moſt lawfull for the continuation & preſeruation of amitie and friendſhip.

Conformable to which, a certain Philoſopher ſaid, That Taciturnitie or Silence, hath vndone manie friendſhips, or broken manie a louing knot: But the imparting to their friends of their contentments in their actions, labours, and chaunces for the greater

ioy

ioy of the one, & the hart-eaſe and comfort of the o-ther, is a thing moſt lawfull and laudable, & the Time needful & expedient about the ſame, is well imployed; Howbeit, many of the viſi-tings & goſſippings which now adayes are vſed, are ei-ther ſo prolix & tedious, ſo without fruite or profit: Or ſo hurtfull and preiudiciall to themſelues and to their Neighbours, or all that they treate of is but vani-tie, and ſauoureth of the world and her faſhion; ſo as I hold ſuch for perillous and dangerous, and the time therein ſpent, for ill imployed & captiuated.

And

And I beleeue it is the Tongue which conſumeth & vnthriftily ſpendeth the moſt Time, becauſe that kinde of Tattle or prittle prattle will neuer ceaſe & haue end, or be wearied & tired, and the fire thereof is it, which moſt prolongeth and longeſt putteth off & deferreth repentance, and her ſpots & blemiſhes are they that moſt ſpread abroad and furtheſt creepe, & ſhe is that moath which deuoureth and deſtroyeth the moſt cloathes, yea that which with her fine cunning and queint ſubtilty, will neither remit nor forgoe.

The

The feasts and banquets which are made for conseruation of peace, loue, concord, amitie and vnity, or for any other iust causes are lawfull, being vsed and obserued with that temperance and moderation as appertaineth & with their due circumstances, as becommeth Christians. Neuertheleſſe for the moſt part as they are nowe vſed with ſuch diſorders, ryot & exceſſe, for ſo many houres and for ſo long time together, I may not be bold nor dare preſume to make them good and perfect, nor to vndertake their iuſtification vpon my conſcience, be-

becauſe the moſt part of Time which therein they waſt and conſume, I rather hold as ill imployed and impriſoned.

Concerning meriments, leapings and dauncings, I haue nothing to ſay, ſauing that I thinke many of them to be moſt laſciuious and wanton, and that many times they wake and ſtirre vp them that ſleepe, and do change and alter the ſpirits and affections of chaſt ſoules and honeſt harts, and do diſquiet men, raiſe an hurly burly, cauſe and prouoke vnlawfull and vnmodeſt thoughts and diſordered deſires and luſt, where-

fore

fore I hold much of that time, which therein alſo is conſumed and ſpent, for ill imployed and captiuated.

And whereby it may be ſeene, with what moderation and ſtint men ought to vſe their recreations and ſports. It will not be out of purpoſe or in vaine for the ſhortning and abridging of the ſuperfluitie of worldly contentments; to write that which diuine *Chryſoſtom* rehearſeth in reproofe of thoſe words which they call *Donayres*, *&c.* Merrie ieſts, wittie ſayings, gibings, fooliſh tales, or taunts to make people laugh, counterfeiting of other

Chryſoſt. in expoſ. Epiſt. ad Epheſ. ſer. 17.

ther mens geſtures, ſcoffings, making of mowes, dancing the Antique, or any ridiculous toy to moue fond delight, legerdemaine, iuggling, performing of apiſh complements, to vſe termes ſpecially proceeding frõ ſharpe biting & taunting toungs, and which are mingled with malice; for the inconueniences which thereupon doe inſue, *ſayth*: Bretheren, this life and the time thereof, is the Time of warre, of watching, and alwayes to go ready with armor on our ſhoulders, & our eyes ſtaring againſt the plots and ambuſhments of the

the enemies, and by good reaſon, *Time* hath here no place of laughter, which is carnall and of the Sonnes of the world, who profeſſe and obſerue the lawes, cuſtomes and abuſes of the ſame. Heare (thou Chriſtian) our Sauiour Chriſt, ſpeaking to al *His*, *The world ſhall ſport it ſelfe, ſhall laugh and be merrie, but you ſhall weepe and walke ſadly and penſiuely:* Chriſt was crucified and buffetted for thy Sins, and thou deſireſt to paſſe this life in *Donayres, &c.* Merry leſts, fond delights, mirth, laughter and vaine paſtimes.

Io.16.20.

Chap. 8.

That likewiſe it is lawfull, yea very neceſſary for religious and Eccleſiaſticall perſons to vſe ſome honeſt exerciſe, which may ſerue for intermiſſion, recreation and reſt.

THERE were certaine Heretickes, who miſinterpreting theſe words of the Euangeliſt *S. Luke*, where it is ſayd that men *ought alwayes to pray, and neuer to waxe faint*, brought into the Church that falſe and new coyned doctrine, teaching

Alph. de Caſtro aduerſ. hæreſ. lib. 11. verbo Oratio.

Luc. 18. 1.

ching that no other thing was to be done and performed neither night nor day, but *onely to pray*, and that without any manner of intermission, interruption or ceasing howsoeuer: For man ought onely to bee occupied and imployed therein: But these Heretickes were sithence not without great reason condemned and banished out of the Church, because it was not possible that our weakenesse and feebleneſſe should endure and be able alwayes to pray, in such sort as they haue affirmed; Neither are the words of the Euangelist so to be vnder-

derſtoode and expounded, neither hath the infallible Veritie ſpoken them in that ſenſe.

That which by theſe wordes, *It is expedient alwayes to pray*, and by thoſe of the Apoſtle, *Pray continually* without ceaſing, is meant, is this; when as neceſſitie compelleth vs to aske any thing of God, or when we are driuen to any ſtraitneſſe, tribulation or aduerſitie, or doe feare any ſuch thing, then are wee to entreate and beſeech with earneſtneſſe and perſeuerance, once, twiſe, & thriſe, till hee ſhew mercy vpon vs, reward, aſſiſt, and fa-

1. Theſ. 5. 17.

Salmeron.

uour vs without faile or fraud, not ceasing nor being dismayed, though presently hee doe not sensibly bestow or grant that which we demaund, but that wee knock and call at the gate of his bountiful mercy, vntill it be opened for vs, and that if he please, he bestow vpõ vs our desires, because of our importunacie, euen as the Lord in the Parable of the widdowe and wicked Iudge doth teach vs the same (which then to that purpose he propounded after he had said, *Men ought alwayes to pray*, who with meere importunacie and perseuerance, came to

Luc. 18. 2. & seqq.

weatie

wearie the Iudge for the grace and fauour ſhe deſired. And this is confirmed by the example of the Church who prayed without intermiſſion, for the Apoſtle *S. Peter* while hee was detained in priſon, vntil he was deliuered thēce, and that ſhe ſaw him ſafe. Act. 12. 5.

Moreouer, that ſaying, *Pray continually*, is as much to ſay, as Pray at houres & time conuenient, wherfore *Dionyſius Carthuſianus* ſayeth, Let him that prayeth, pray without intermiſſion in due times; and he prayeth alwaies, who prayeth when he may, and hath occaſion and fit opportuni- *Dionyſ. Carthuſ.*

tie thereunto.

Simon de Cassi. in Iob.7

Simon de Cassia declareth it thus; All the life of man is a continuall triall and warfare, and all the time he continueth and abideth here, our enemies wage battell against vs both night & day without ceasing or intermissiō: And of our selues or by our owne proper strength and might wee are not able to ouercome or cōquer them, nor to withstand their force, and therefore it behoueth vs to *pray continually*, and to entreate for aide and succour of that LORD, who onely is able to graunt our requests, for which cause the

the Spaniard ſaith, *En todas maneras es oportuna la oracion importuna:* that is, By all meanes an importunate prayer is alwaies opportune and fitting: And therfore it is not to be ſo intended, that there muſt be no ceaſing nor intermiſſion of any *Time* in prayer, conſidering that our ſleepe, our eating and drinking do often conſtraine vs, as alſo our apparrelling, and ſomtimes we muſt reſt and eaſe our ſelues, and men muſt haue time to prepare them ſelues to their ſeuerall offices and miniſteries, & ſomtimes to recreate and repaire themſelues for per-

formance of corporall and ſpirituall works of mercie: but that which is ſought & expected of vs is, that our intention be wholy fetled towards God, and that all our workes be onely directed and intended to his glory, & that at times and houres conuenient, our hearts and thoughts be lifted vp vnto him, to pray & begge that which we lacke and haue need of, So as all our life time, it behoooueth to *pray continually*, becauſe throughout the whole courſe thereof, there is neither day nor houre, wherein man may ſay, that there is no neede, or can leaue vn-

vndone ſo neceſſarie, and ſo important an exerciſe. But euer and alwayes to continue in prayer & meditation: there is no head can beare it, nor body endure it, nor any Lawe of God that cōmandeth any ſuch thing, nor obligeth or bindeth vs to anie ſuch taske, (becauſe his *yoke is eaſie & pleaſant, and his burthen light*) and there are other thinges wherein wee ought to be imployed, which charitie and neceſſitie demaund and require at our hands.

And for the accompliſhment of all things, how ſpiritual or holy ſoeuer a man

be, it is very needfull and requiſite that he haue and exerciſe ſome lawfull occupation and honeſt exercise, or ſome other function which may ſerue him for recreation and eaſe to lighten the heart, becauſe that variety (as ſaith *Theodoretus*) takes away the irkeſomneſſe and loathing, and cauſeth freſh deſires and new appetite to ſpring and grow in vs, and ſo afterwards man will returne with better liking & greater abilitie, & with a more feruent deſire and earneſtneſſe to his ſpirituall exercises. Wherefore, euen as the *Wiſeman* in that his diſcreet

Theodor. li. de prouid.

3. Reg. 3. Salomon,

creet iudgement and ſen- 1.King 3.
tence, which hee gaue for 25.
ſatisfaction of the two wo-
men who ſued for the child,
each of them affirming
that it was hers, where he
commanded that it ſhould
be diuided & parted in the
middeſt, and ſo diſtributed
betwixt them both: So the
wiſe, prudent, ſpiritual mã,
is to part and diuide his
Time betweene the Soule
and Body, yeelding & ren-
dring to either of them the
part due to the ſame: And
as true husband *Iacob* with Geneſ 29.
his two wiues *Rachel* and 23. ver. 30.
Leah, was wont by turnes
to exerciſe himſelf in both
lyues; namely, actiue and

contemplatiue, giuing the moſt he could, to the moſt perfect and moſt excellent.

And becauſe that in this miſerable and wretched life, the ſoule is not able to attend alwayes on ſpiritual things, therfore all authors that write of ſpirituall life, ſay, that ſome interpoſition of Time is very neceſſarie, whereby the ſpirituall man might exerciſe himſelfe in ſome honeſt and lawfull trade or occupation, which ſhould neither withdrawe nor auert the ſoule, nor reſtraine the ſpirit, but ſuch as ſhould ſtrengthen and comfort them,

them, and ſerue for ayd and courage. For which cauſe thoſe Fathers who in time of perſecution liued in the Deſart and ſolitary places, enioyed and vſed their corporall occupations, or bodily trauels, and ſet times thereto limited and dedicated, whereby the Diuell might alwayes finde them occupied either in corporall or ſpirituall exerciſes, which corporall exerciſes ſerued in ſteede of recreation and repaſt, and for the obtaining of more valour and courage, to performe the ſpirituall.

So ſaith *S. Ierome* in his Rule, Giue no place nor *D. Hiero. in reg. cap. 8.*

enter-

entertainment to idle and wandering thoughts, for if they begin to be Lords ouer thee, & to maiſter thee, thou ſhalt perceiue and feele in thy ſoule a moſt heauy loſſe and great damage. And leaſt the Diuell doe finde thee lazie & idle, procure (when thou doſt not contemplate) to doe and execute ſome handie-worke, as by making ſome baskets of ruſhes, or by framing & compoſing ſome ſmall fruite diſh or platter of ſlender, fine, delicate twigs or oſyars: Digge a while in ſome garden, and the ground being ſeaſoned and prepared, dreſſe and

make

make euen the ſame, frame it in order, meaſure it with a line, and diuide it into ſquares & make beds, ſowe and ſet therin diuerſe ſorts of pulſe, plants, ſeedes and flowers. Viſite them often, ſuccour and prune them, & in due time water them, and as the ſeeds are growing and ſprouting, rake and pluck vp the wilde hearbs and noxious weeds; and if it pleaſe thee, thou mayeſt graffe ſome trees, whereof thou mayeſt in time come to gather their ſauorie and wiſhed fruite. Make hiues, whereinto the induſtrious Bees may retire thēſelues and abide, and worke their

ſweete

ſweet honycombes: we aue and make nets to fiſhe and catch the buſy rouing fiſhes; Write and compound bookes; pourtray & drawe pictures, Paint or limme them with collours, becauſe *the idle is an ocean of thoughts*, and therefore the religious men of *Ægypt* doe accuſtome to receiue none that is ignorant of ſome office or ſcience, not ſo much for the earning of his victuals, as for that which imports the ſoules health, and for the auoyding of idlenes, and wherby with the varietie and change of exerciſes, hee might returne with more

ear-

earneſtneſſe and deſire to the ſpirituall exerciſe of prayer and cõtemplation, the which in this preſent life none can poſſibly endure continuallie. And moreouer, writing to *Demetrias*, hee ſaith: It is of great importãcie that thou looſe no time, but remaineſt alwayes occupied, thẽ chiefly at the houres of *Pryme*, the *third*, *ſixt*, and *ninth* houre, at *Euenſong*, *Completorie*, and *Morning prayer*, wherein euery day thou art to exerciſe thy ſelf in prayer, aſſigne to thy ſelf appointed houres for ſtudie, to learne and vnderſtãd the ſacred Scriptures, and

Idem epiſt. ad Demetr.

Redemption

and after thou haſt ſpent ſome time there-abouts, & perceiueſt the thoughts, and care of thy Soule, to haue awakened, ſtirred, and moued thee, to fall downe vpon thy knees, and oftentimes to kneele vpon the bare ground, haue due reſpect to the ouer-plus of time, hauing alwayes ſome buſineſſe & work at hand, and doe thou ſpinne the wooll, bumbaſt, or cotton, flax, hempe or towe which remaineth on thy Diſtaffe, or reele and winde vp bottomes of yarne, ſtitch and ſowe a while, labour and performe ſome ſuch like worke, for if thou be buſi-

ed,

ed, the dayes will neuer ſeeme long or tedious, but eaſie and ſhort.

And diuine *S. Bernard* in his Treatiſe of ſolitarie life counſelleth the ſame, ſaying: After thy daylie ſacrifice of prayers, after thou haſt ſtudied thy leſſon, and after the examination of thy conſcience, vſe & imbrace ſome occupation or bodily exerciſe, whereby the ſoule & ſpirit may for ſome ſhort time reſt & refreſh it ſelfe, yea pauſe and breath, leaſt thou be diſmayed, auerted, or withdrawne from thy purpoſe of godly exerciſe, from the which when thou pleaſe or ſeeſt

D. Berm. tract. de vita ſolitar.

Redemption

ſeeſt cõuenient, thou may-eſt depart and leaue of, or be freely diſpatched without any maner of offence or diſpleaſure. For as man was not created for the woman, but the woman for the man: So, the bodily exerciſe ought to be for the ſpirituall, and to helpe and further it, but not to hinder or diſturbe the ſame by no meanes. In like maner, as the Companion, which God gaue to *Adam*, was in all reſemblãce moſt like vnto him, made and formed of his rib, bone, and fleſh; So likewiſe the helpe, aſſiſtance and exerciſe, which ought to accompanie

Gen. 2, 18.

Verſe 23.

companie and beare fellowſhip with the life ſpirituall, muſt reſemble and holde proportion with things ſpirituall, and by reaſon of their affinitie, either of them ſhould bee the badge and token of the other, as to meditate ſomewhat that hath beene ſpoken or written, or to write ought that was read or heard; for if they were laborious workes of great paines and wearines, amazing and as it were diſtracting the ſenſes, and tyring the body, the ſpirite and courage of well dooing would bee altogether aſſwaged and abated, and the

Redemption

the deuotion leſſened and diminiſhed, yea made lukewarme. Therefore the religious and ſpirituall perſon muſt take heede of, and looke diligently, that the *Time* bee not ouermuch which he ſhall ſpend in bodily exerciſes, but ſo as with great eaſe and facilitie, he may returne againe to his ſpirituall deuotion; howbeit the while and ſpace that the corporall endureth, he ought not to bee alone and his exerciſe careleſly performed, but accompanied with others, and refreſhed with the ſpirituall. Corporall exerciſes, are thoſe which are tearmed

tearmed handycrafts or workes of the bodie; for otherwiſe watchings, faſtings, and ſuch exerciſes of mortification, doe not only not perturbe or hinder, nor cauſe any hurt or damage to the ſpirit, and are not cõtrary vnto the ſame, but rather they are moſt fauourable and profitable, if they be done and ſeaſoned with diſcretion and wiſedome as is requiſite. And the ſame *Saint Bernard* writing of a religious Siſter of his, ſaith thus; Thou (ſeruant of God) muſt alwaies read, pray, and labour, that the ſpirit of diſhoneſtie beguile not thy

Idem tract. forma bene viuendi ad ſoror. ca. 51.

thy idle ſpirit, and carnall delights, and fleſhly luſtes haue the vpper hand of labour and paines-taking. Diuide the day (Siſter) into three parts, in the firſt, *pray?* in the ſecond, *read?* and in the third, *labour?* and performe ſome handie worke: Prayer, doth purifie and make vs cleane, reading, doth teach and inſtruct vs, and labour makes vs bleſſed and happy, according to that of *Dauid*;

Pſal. 128. 2. *Thou ſhalt be happy and fortunate, and all things ſhall happen well vnto thee, becauſe thou eateſt the fruit of thy handiworke and labours.*

And who ſo well and ſo wiſely

wiſely parteth and ſpend-
eth the *Time* in this maner,
ſhall haue no recconing to
yeld vnto God Almightie
of *Time* ill imployed, nei-
ther ſhall *Time* haue
whereof to com-
plaine him.

CHAP.

CHAP.9.

How TIME *is to bee redeemed; and who they be that detaine the same in captiuitie.*

THE Apoſtle *S. Paul*, amongſt other documents, exhortations and counſailes that hee gaue to the Cittizens of *Epheſus*, and to all Chriſtian people, after hee had admoniſhed them, that they ſhould beware from ryotouſnes and couetouſnes, and from all other workes of darkenes, and

and that they ſhould not communicate with Heretikes being enemies of the light, ſaith thus; *Videte quomodo cautè ambuletis &c.* Ephes. 5. 15

Now you ſee how many daingers there be, occaſions, impediments, lets, & ambuſhments in the way to heauen, and how many theeues and robbers, pyrats, rouers and other enemies hinder the paſſage; therefore *Looke about you and bee aduiſed how you walke*, and how you trauel that way, make your iourney warily, with ſpeciall care and heedfulnes, with much vigilancie and feare, leaſt you fall into their

ſnares. *Walke not as fooles, but as wiſe*, diſcreet, prudent, circumſpect and warie, leaſt by following and proſecuting the enemies plots and practiſes you be quite ouerthrowne. Remẽber that it is ſayd, *Redimentus tempus &c. Redeeme the time becauſe the dayes are euill.* The firſt expoſition or explanation of which wordes (becauſe the ſecond part thereof is treated in the Chapter ſubſequent) is of *Saint Ierome* where he ſaith, that God beſtowed *Time* vpon men wherby he might be ſerued in it, and they occupied in good workes, (the which more

Ephe. 5. 16.

Viegas in Apoc. cap. 10. citat Hieronym.

more at large may bee vnderſtood in the ſecond chapter precedent) which notwithſtanding they detaine as captiuated and impriſoned, imploying the ſame in bad workes & wicked affaires (which is a captiuitie moſt culpable and blameable, and moſt worthie to be lamented) But *Time* is to be redeemed and rãſomed, by doing of good works; for then doth man redeeme and buy it, and make that properly his owne, which malice had detained as ouercome and alienated.

The ſecond Expoſition is this, God curteth ſhort

&diminiſheth many times from Sinners their dayes and time, the which by the courſe of nature (had they beene good) ſhould haue liued lōger, (as in the third chapter before wee are inſtructed) Wherefore the good, iuſt, and vertuous man, and hee that imployeth his time well, doth redeeme & ranſome it. Then hee that reſcueth and ranſometh that part of time and ſpace of life, wherein he liued ſinfully, for which God by his iuſt Iudgement would haue cut him off, ſhal now enioy all the time that Nature had aſſigned and appointed him to liue in,

in, and shall die a good vsurer or great gayner of time, & full of dayes.

The third Exposition is, That hee redeemeth Time who taketh part thereof from the affaires and traffique of the worlde to bestowe it in the seruice of God, for the enioying of the inward peace and quietnes of his Soule, for the idlenesse of *Marie Magdalen* is not to be accounted Idlenes, but holie and religious imployment. Luk. 10. 39

Furthermore, he that vseth Time with such circũspect limitation and heedfull respect in his transitorie commodities and tem-

porall buſineſſes, as that he doth not imploy the whole day therein, but now and then borrowes a litle from his worldly imployments, and ſaues & reſerues it for the Soule, for her beſt aduantage and greater benefit; hee is truly ſayed to redeeme and purchaſe *Time*, and to beſtow for the ſame euen that which he ſaued and ſpared from his worldly affaires for his Soules health. And albeit this redemption & ranſome (becauſe of the delight and good liking otherwiſe of the which hee is depriued) aggrieueth him in ſuch ſort, as it ſhould grieue one

to

to be beguiled of his dinner, who had a good appetite thereunto, yet notwithſtanding man ought very earneſtly and eagerly to ſtriue and procure by all meanes to redeeme and recouer againe the pawne or pledge of a thing ſo pretious as *Time* is, conſidering that paſtimes & ſports, vnlawfull and exceſſiue entertainments and recreations, were the money and price by the which it was ſolde to the Diuell, who beguiled vs moſt notably in the ſale thereof, with his great ſubtilty and forcible enticements as well of the Time it ſelfe, as of the pre-

tious woorth and value thereof.

Agreeable to which, that moſt famous Doctor of the Church *S. Auguſtine* ſaith, *To redeeme Time* is, as when any body impleadeth or ſueth thee for thy goods, to looſe ſomewhat thereof for the gayning of Time to ſerue and pleaſe God, and to abſtract thereout ſo much as by ſuits of law thou ſhouldeſt ſpend; & that which thou ſeemeſt to looſe, thou gaineſt, which is the price wherewith thou haſt bought Time; and ſomething muſt be loſt to get, and to purchaſe; for if thou goeſt to the

Auguſt. ſer. 24. de verb. Apoſtol.

the market place to buy bread, wine, or oyle, or other merchandice; thou giueſt & receiueſt, thou leaueſt behind one thing, and bringeſt home another; thou leaueſt money behind thee which thou looſeſt, & carieſt home thy ware or merchandiſe, and that is to buy: for if thou haddeſt not giuen ſomething, thou ſhouldeſt not haue now wanted what thou hadſt, but thou ſhouldeſt haue poſſeſſed much more then before, if haply thou haddeſt found it, or diddeſt inherite it, or elſe that others in curteſie had beſtowed the ſame vpon thee; but

when thou giueſt and looſeſt, or takeſt out of thy houſe one thing to bring home another, then doſt thou buy & purchaſe: and that which thou inioyeſt, is that which thou boughteſt, & that which thou beſtoweſt and haſt not, is the price wherewith thou haſt bought.

Chryſ. in Epiſt. ad. Epheſ. Ser. 17.

The Diuine *Chryſoſtome* expoundeth it afrer this maner; Redeeme the time (Bretheren) that is, Redeeme the opportunity & the occaſion to doe good. Time is not yours to be deſpiſed, and wherein without ſinning you may play & ſpend it away wickedly,

or conſume it vnthriftily (as is ſaid of one, who affirmed that hee could play away his money, & throwe it into the riuer if he liſted, becauſe hee was Maiſter thereof) for though it be yours, by being in your hands & power to imploy it well or ill; Yet are you but Pilgrimes and Paſſingers, and therefore ought to deſire no worldly honour, nor vaine glory, nor riches, dignities, puiſſance or authoritie, reuenge, nor any point or particle of renowne or worſhip. Suffer & beare meekly all things which offer themſelues vnto you againſt the haire as

it

it were, and diſagreeable to your good liking; haue patience therein, & ſo you ſhall redeeme and ranſom *Time*, and doe good to your enemies, and giue them of that you haue if they aske it and be in neceſſitie. Imagine that a mā had a houſe moſt rich and moſt ſumptuous, very coſtly furniſhed and well orderly prouided and prepared, and that by the fame & report therof certaine theeues or burglarors did enter into the ſame, who ſought and endeauoured to kill the owner, that afterwards they might ſpoile and rob him, whereupon hee ſhould ſay

vnto

vnto them, Oh my good friends, for the loue of God, doe not murther me, and I will yeeld and render you all that I haue in my houſe, and thereupon deliuereth thē all things they aske and demaund; of ſuch a one wee may truly ſay, that himſelfe ranſomed his owne life: So after the ſame maner, thou (my Brother) enioyeſt a large faire houſe, greate ſtore of wealth, iewels, pearles, and precious ſtones; thou poſſeſſeſt a Soule which is *the liuely Temple of the liuing God*, yea his owne houſe and dwelling place, thou art endued with faith, hope and

and charitie, beſides other vertues and gifts from his hands and bountifull liberality; Giue and beſtowe all that ſhall be demaunded of thee, and looſe the remainder when it ſhall be expedient and needfull, in exchange leaſt thou looſe the life of thy Soule, and ſo thou mayeſt ranſome & redeeme Time, which incaſe thou doſt not, thy enemies will leade thee away captiue.

Againe, Sinners may redeeme and ranſome the time they with-held captiuated, if they will embrace and follow the Counſell of the Prophet *Baruch*, where he

he ſayeth; *Sicut fuit ſenſus veſter, &c.* Conuert and turne you to God, and after your conuerſion to him by repentance, you ſhall ſerue and obey him tenne times more carefull with more ardent heate, feruour and diligence then before when you departed from him and miſimployed your time. Baruch 4 28.

They will likewiſe reſcue and repurchaſe the ſame againe, if they wil performe the admonition which the Apoſtle *S. Paul* giueth, declaring vpon the conſequence of theſe words, *Sicut exhibuiſtis membra veſtra, &c.* Euen as hitherto Rom, 6. 19.

you

you haue imployed & yeelded your bodies, ſenſes, and members in the ſeruice of vncleanneſſe and iniquity, to ſin, now wheele about and looke back, turne ouer the leafe, and imploy all things to ſerue equity, vertue, and holineſſe of life.

The Apoſtle hauing ſpo-
Rom. 6. 19. ken before, *Humanum dico propter infirmitatẽ veſtram, &c. I ſpeake as a man for your infirmities ſake*, and becauſe you are weake, hartily beſeeching you, that you wholy imploy and buſie your ſelues in the ſeruice of God by keeping his cõmaundements, and redeeming the Time (of which holy

holy exercise the fruite is your sanctification, for by such workes man doth sanctifie and dedicate himself wholy to God) & that you perform this with as great affection and alacritie, as euer heretofore you deuoted your selues to impiety, yeelding your members as bondslaues to sinne, whose fruite is nothing else but iniquity, and wherof a Sinner can make no other profit, but that hee remaine a Sinner, a miserable wretched man, and be so accounted.

And notwithstanding it be true that Sanctification doth far exceed iniquitie, yet

yet reſt I well ſatisfied with ſuch vnfained endeuor and reſolution of doing good workes, which ſome haue performed after their conuerſion, with ſuch earneſtneſſe as before they were ſet and bent to ſin by diſpleaſing and offending of God; We ſee how violent and couragious many are to ſinne, and after they haue glutted their appetites how ſlothful and lukewarme, howe ſlacke and faint they are to repent & to exerciſe themſelues in actions of vertue? The ſinner ruſheth through thick and thin to accompliſh his deſire, and to ſatisfie his luſt-

luſtfull appetite: and as it were to run away with that he longed for; nothing ſeemeth difficult or hard vnto him; and if thou aske him, how canſt thou ſuffer this, or that? though he be neuer ſo graue and ancient, to all things he will frame an anſwer, and ſay, yes.

Time ſeemeth moſt ſhort to ſinners for inioying of their luſts and pleaſures, but to occupie themſelues in good workes it ſeemes moſt large and wearieſome: The Seruice long, the Sermon large, his prayers, meditations, paines and faſting, laborious and tedious: Cold weather makes them

them heartleſſe and cowards, heate ſlacketh and releaſeth them, and all things ſeemes painefull and heauie. So as (to conclude) that is a moſt ſingular remedie and helpe for to redeeme *Time*, to imploy it well, and to vſe it with ſuch alacritie, heedfulneſſe, earneſtneſſe and liuelineſſe to deuotion, as he hath done when he was altogether bent and reſolued to looſe and captiuate to ſame.

CHAP.

Chap. 10.

How it is to be vnderſtood that the dayes are euill, *and howe that therefore* Time *is to be redeemed.*

ALL things that God hath created are good being conſidered in themſelues, and according to their owne nature and kind, becauſe that from his moſt bleſſed hands, there could proceed no worke or thing which were not good; And ſo himſelfe after the worke of Creation ſayd, that *all were good and perfect*, *that* Gen. 1. 31.

he

he had made and created.

And to ſpeake to our purpoſe, the dayes and yeares conſidered in themſelues cannot be euill, neither can there be any morall malice found in them, which iuſtly may be tearmed a fault, becauſe they are not capable thereof: nor yet any feeling of puniſhment, for they cannot apprehend it, nor any other miſerie which men ſuffer for their ſinnes: But the dayes are ſayd to be euill, in reſpect of men, who liue in them by occaſion of their tranſgreſſions and ſins they commit, or by reaſon of thoſe puniſhments they ſuffer,

ſuffer, cauſed by the former, according to *S. Chryſoſtome* and *S. Ieromes* expoſition. And ſo are perſons that be weake, ſicke, ſad, ſorowfull or afflicted, wont to ſay, O what an euill day this hath beene vnto me! oh how terrible, and how bitter! *Chryſ. & Hier. ſup. Pſal. 27.*

Two things there are (ſaith that excellent *S. Auguſtine*) that make the daies to be euill, & are the cauſe wherefore they are termed euill, being indeed in thẽſelues good, namely the *Malice* and the *Miſerie* of men: The miſerie or wretchedneſſe is common, but the malice ought not ſo to be. *Aug. ſer. 24. de verbis Apoſt.*

be. From the time that *Adam* ſinned, and was baniſhed out of Paradiſe, the dayes haue euer continued euill: and the crying of Infants at the time of their birth is a preſage of their miſerie and troubles, and a ſure ſigne and infallible token that vpon that day they enter into this vale of teares, and that at the leaſt (though they be ſo happie as to become good) they ſhall not faile but bee encombred with ſundry dangerous temptations and tryals, albeit the cauſe thereof cannot be expreſly declared.

Euthym. in Pſal 34. *Euthymius* expounding thoſe

thoſe wordes of the Pſalmiſt, *Who is that man that wiſheth life and deſireth to ſee good dayes?* ſaith, that thoſe good dayes, are they of the other life, for that thoſe of this, are euill, according to that which *Iacob* ſpake to *Pharao*, and the Apoſtle *S. Paul* alſo when he wrote to them of *Epheſus*, *Redeeme the time, becauſe the dayes are euill.* And *S. Baſil* ſaith the ſame: *The whole time of my Pilgrimage* (ſaith *Iacob* anſwering *Pharao*, who had asked him, how old he was) *is an hundred and thirty yeares, fewe and euill haue the dayes of my life beene.* The king deman-

Gen. 47. 8. 9.

Epheſ. 5. 16.

Baſil. ibid.

Gen. 47. 9.

ded him, how many are the yeares of thy life? and he answered, *The dayes of my pilgrimage, &c.* and though it seemes that he answered not to the purpose, yet did he answer most admirably, like a most holy, wise and discreet *Saint*, amending and secretly correcting the demaund and question propounded vnto him, euen as the Maister is accustomed to doe with his Disciple, when he demaundeth not aright: who gaue *Pharao* to vnderstand, that the yeares of mans life, are not yeares, but dayes, and the dayes be not dayes but houres, and the houres, not houres, but moments;

moments; and that the life of the Seruants of God, is no ſteedfaſt or permanent life, but only a peregrination and pilgrimage towards the heauenly *Ieruſalem*; They are paſſengers and ſtrangers, and thereafter they vſe the goods of this world; and ſayde further, that the daies he liued were few, being a hundred and thirty yeares, becauſe theſe and many more, are indeed but few, like as the longeſt life, is but ſhort. Gen. 29. & 31. Iob. 7.

And finally he cals his dayes *euill*, becauſe of the manifold perils wherein he remembred himſelfe oftentimes plunged, and of

the corporall and ſpirituall trauels which vſually hee ſuffered: For the life of man is a temptation and tryall euen all the time that he liues vpon the earth. And becauſe of the miſery and troubles, the miſchances and diſgraces which *befall and happen vnto men in their dayes*, happen and befall men in their time, the dayes are called *euill*, as likewiſe in the ſacred ſcripture they are ſo tearmed.

Therefore alſo is the day of Iudgement called the Pſalm. 50. euill and the bitter day, in reſpect of the wicked; and from hence we may vnderſtand the ſence and meaning

ning of those words of our Sauiour written by *S. Matthew*, *Be not ouer carefull for the morrow, for the morrow shall care for it selfe; the day hath inough with his owne griefe*: That is, as if more plainely he had sayde, Too day yee haue sufficient to do, namely to carke and care for this present day, and for all the labors, turmoyles, occupations, necessities & businesses thereof, without doubling the waight or ouer-charging your selues, in taking vpon you too day, the anguish, vexation and burthen of the morrowe, imagining that then you may do it, or

Matth. 6. 34.

Simon de Cassia.

that then ſuch a thing may happen vnto you: for I aſſure you that to morrow will be very carefull of it ſelfe.

And therefore the meaning of that, which the Apoſtle wrote to them of *Epheſus*, when he ſayd, *Redeeme the time becauſe the dayes are euill*, was this, Behold, that the dayes are troubleſome, full of miſerie, difficulties and lets, occupations, temptations & impediments of your ſaluation and health; For the which, and for many other things and affaires, whereinto the neceſſities of this body and life, & our owne

Ephe, 5. 16.

ill

ill inclined naturall diſpo-
ſition after the fall haue
leade vs, much part of time
is often loſt without fruite,
and is ſold, morgaged, im-
pawned, pledged and cap-
tiuated. And therefore I
hartily beſeech and exhort
you, and do highly com-
mit to your charge, that
you take ſpeciall care and
regard that it be not ill im-
ployed any longer, nor
withheld impriſoned, but
that you cauſe and procure
to your vttermoſt power
and endeuor, that thereby
you may reape profit, that
it be redeemed, repurcha-
ſed and ranſomed, and that
you will duly eſteeme ther-

of, and negotiate therewith; So as when our Sauiour shall come to demand an Account, thou mayest be able to make it good. And so are all of vs to do and performe, considering besides that the dayes are most short, vncertaine and irreuocable, we should be couetous of Time, endeuoring and procuring to recouer that which is lost, and to pacifie them vnto whome we haue done any harme by making of great hast to recouer and saue that which is to come to serue God in, and to repaire our former negligences and passed heed-

heedleſſnes with preſent diligence and care, renewing and augmenting our repentance, mortifications and charitable deeds: Euen as accuſtometh the Trauellor to doe when he hath any long iourney to make, and perceiuing the time to be ſhort, and that by his owne negligence, rechleſnes and careleſnes, he is much behind, he indeauoreth afterwards to runne in ſuch ſort that hee goeth in two houres ſo much way as that otherwiſe hee would not haue gone in ſixe, and for that purpoſe lookes for neerer wayes and ſhorter cuts, he

ſweats and toyles, and runs on headlong a thouſand rugged wayes, without reſting or pawſing, though neceſſitie much require it, and if he hap to eate, it will be but a bit, and that with much celerity and quicke ſpeed.

So did the ſame Apoſtle for the redeeming of the Time which he had loſt, & withheld captiuated. *Sequor ſi quomodo comprehendam*. As if he had ſayde, Now in reſpect I captiuated and loſt ſo much time, and erred ſo farre, and continued ſo backwards in the right path of Gods ſeruice, and was ſo negligent in gai-

Phil. 3. 12. 1. Cor. 9. 24

gaining and procuring the glorie of the life to come, I will now giue double diligence and beſtir my ſelfe apace, and runne without any looking backe, becauſe I make no reckoning of all that I haue already iourneyed and traced, but rather will commit all that to obliuion, as if I had not trauelled it at all, crowding and thruſting my ſelfe forward, as it were through the middeſt of all that ſtand before me, hauing alwayes an eye to that which I haue to go, and not to that, which I haue already trauelled.

King *Dauid* did the ſame, after that God had ampli-

fied

fied and enlarged his heart with his loue and feare, and tooke away those gifes or fetters which he had on his feet, as himselfe confesseth,
Psalm. 119. saying; *Viam mandatorum tuorum cucurri, &c.* When as by thy great mercy (O my Lorde God) thou thoughtest good to drawe me out of my sinne and miserie, wherein I detained & spent so much time, and hast bene pleased to burst the chaines wherewith I was tied and bound, refreshing and comforting my heart with the water of thy superabundant grace, more then of Angels; I beginne (for the redeeming of

Time

Time captiuated) to runne, and haue runned (as farre forth as I could) with all diligence, without reaching, as it were, one breath or other, the way of thy precepts.

The deuoute and mysticall *Thaulerus* (with whom we wil conclude this Treatise) did aske, how lost and passed Time might be redeemed and raunsomed, considering wee haue no moment of time which we owe not to God, and (as *Gregory Nissenus* saieth) when all the life is imployed in Prayer, & in giuing thanks to God, with much ado, do we accomplish as wee

Thauler.

Greg. Niss. in orat. Dominic.

we ought, what at the preſent ouerrunnes vs, how much leſſe that of the Time paſt, and to come: maketh anſwer thus; Let euery one depart and retire himſelfe withall poſſible power and ſtrength, from all and euery place and time, and betake himſelfe wholy vnto that preſent *Nunc* (which properly cannot be ſayd in the vulgar language) of eternitie, where God is eſſentially, & always cõtinueth in one *Being*, and in one firme ſtability, without reſpect of any thing that is *Paſt*, or *To come*, but all *Preſent* and in one perpetuall eſtate, vniforme, perdurable, fixed,

fixed, permanent, conſtant, vnchangeable & vnmoueable, hauing no time to ouerpaſſe him, In whom remaineth & is al preſẽt, paſt & future, & all beginning and end of time, without beginning & without end. And there in God are foũd all the treaſures which by the wicked are vilified, deſpiſed & contẽned, yea infinit moe. And they who accuſtome many times to lift them aboue themſelues, & aboue all things created, & to hide themſelues and make their neſts and dwelling with God, who abideth in the Soules of all preſent, ſuch without doubt

doubt do make themſelues rich, and ſhall finde in him much more of that which otherwiſe they might haue loſt. And in this introuerſion or conuerſion to God, ought euery one of vs, wholy, entirely and perfectly to transforme himſelfe into him, and from the very bowels of his heart ſay vnto him after this manner.

Oh my euerlaſting God, If all the TIME which hath bene from the beginning of the world, and which ſhall be till the end, were granted vnto me, I would liue wholy for thee and in thy ſeruice, and from hence-

henceforth I would God I might liue and continue so loyal, faithfull, & obedient in all kind of vertue, as all as many men as haue bene borne and liued, though it be in all manner affliction, tryall, misery & tribulation. I would to God that all the waters of the Sea might be distilled through my eies to remedy al them that are poore and in necessitie, and to comfort them that are sad and heauie, and to loue thee (my God) to praise thee, to extoll thee, to magnifie thee, and to glorifie thee so much as all thy Saints and Angels of thy soue-

raigne

raigne Court: For without all doubt I would doe and performe all those things very willingly and with all my heart.

And certainely he that retaineth and feeleth in his hart that will and liuely affection, shall be so assured that he shal be accepted of that most iust and rightfull Iudge, as if he had put it in effect, because the seeking with an vnfained will to accomplish and performe any thing, and the reall doing and fulfilling thereof, is all one and the very same with God. *For* as *S. Paul* saith, *if there be first a willing mind, it is accepted ac-*

Chrysost. homil. 19. in Matth.
S. Tho. 1. 2. qu. 20. art. 4
2. Cor. 8. 12

cor-

cording to that a man hath, and not according to that he hath not.

FINIS.